DIVINE CONTEMPLATIONS,

AND

Spiritual Breathings

OF

Mr. HENRY DORNEY:

Comprised in,

I. Practical DISCOURSES.

- 1. Of the Nature, Means, and Method of Salvation, on Isa. 45. 17.
- 2. How to find God a Sanctuary in time of Trouble: With the manner of the Author's entring into Covenant with God, on Rev. 1. 5.
- 3. Of Union with Christ, on Joh. 17. 23.
- 4. Of Glorifying God, on I Cor. 6. 19, 20.
- With an Appendix how to purfue a Lawful Thing Lawfully.

II. His LETTERS.

III. His Last and Dying Speeches and Prayers.

Also an Account of his Life, at the Close of the Preface.

LONDON,

Printed by James Rawlins, for John Wright, at the Grown on Ludgate-Hill. 1684.

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PREFACE.

HEN we see any extraordinary Effect, 'tis usual for us to enquire the Cause; whether it be in things Natural, Artificial, or Moral. Every new

Appearance in the Heavens invites us to consider its Reason. Any useful Engine framed by exquisite Art, tempts the Curious to examine its inward Springs and Movements. And when we observe a Person to manage his Province or Affairs succesfully, we are willing to know the Rules and Mea-Sures by which he guides himself. There is the like Tendency in the renewed Soul, when it sees any one of extraordinary Elevation in Religion and Holiness, to consider the inward Principles that act them.

The AUTHOR was observed to be a Person of great Wisdom, and singular Holiness; equally admired and loved by those who knew him. And some who had the happiness to be intimately acquainted with him, and have heard with what Clearness and inward Sense he would discourse of the

the sublimest things in Religion, have been ready to Say what was once Said of Christ; Whence hath this Man this Learning? Whence did he derive his Knowledge and Holiness? But the following DISCOURSES lay open unto us the inward Springs of them both. It hath been observed that there is nothing more influential upon the Divine Life than a constant and deep Impression of our own Corruption and Impotence, together with a continual Dependance upon the Redeemer's Grace: both which were in an eminent degree visible in him. There is throughout the whole of his Difcourses an admirable Depression of Sin and Self, with an Exaltation of Christ and Divine Grace, and a believing Admiration of his Person; with a continual living upon him in the Exercises of Faith and Love.

And indeed, there is no true Spring of Holiness but Faith in the Mediator, the Purchaser of all Grace; and the Spirit, the Conveyer of it; from which some having turned away, have made Shipwrack both of Faith, Holiness, and even of Moral Vertue too. There hath not been, there cannot be any steady and sirm Principle of Holiness, but Faith in Christ Jesus; the abundant Essicacy of which upon the Divine Life, the AUTHOR was a very sensible and full Instance of.

If there be any thing in the following DIS-COURSES which may recede from Theological Accuracy, you must know that he was but a private Person. The

The Preface.

The Manner of his Phrase is somewhat peculiar, yet such as he found most proper to express his inward Sentiments, and whereas he could (as he said to a Friend) have altered and refined the Phrase, yet he did rather let it alone, writing it only for his own private use; judging too, that as he had his in Meditations a very special Assistance from the Spirit of God, so the words which cloathed them were most genuine, natural, and agreeable to his purpose. And indeed, there is such a lively and sensible Affection in his Style, that nothing else but an intimate feeling and experience of the things themselves could suggest; which doth at the

same time equally instruct and move.

In the Discourse of finding God a Sanctuary, he doth in a very express manner enter into Covenant with God; which may both encourage and direct in the performance of it. Some holy Divines in their practical Discourses have advised to this, but there are few who have put it in practice: nay, many have alledged this as the reason of their backwardness to it, the sense that they had of their inability to perform it; and the making it in so solemn amanner, and then transgressing the same, it might but involve them in the greater difficulties of Mind. But the AUTHOR doth it in that way and manner, as to take off the force of this Objection, which doth much arise from the ignorance of the nature of the Gospel-Covenant, wherein God calls us to nothing but what he hath promi-

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sed his Grace shall enable us to perform. He addresseth himself unto it in a very great sense of his own weakness, and the Riches of Divine Grace; relying on that to enable him to perform the Covenant on his part. By which means his entring into Covenant was so far from being a Snare to him (of which he was very cautious) as that it became a mighty Support to his Faith and Assurance. So that his Sins and Infirmities (which were more discernable to himself than others) did not make him (as he said) to question his Interest in the Covenant; he found that an undue way of procedure: but did excite him by a fresh Application of the Blood of Sprinkling, according to the Tenure of that new Covenant, to seek out both their Pardon, and Mortification; there being a Provision of Righteousness and Strength in it, through him who is the Mediator and Head of it.

His LETTERS are but a very few in comparison of those multitudes that he wrote of the like nature and import, more of which could not be procured. And for Brevity sake, the Preface and Close are sometimes omitted, with what related to Civil Affairs. He had a most earnest desire to do good: So that what was said of Timothy may be well applied to him, That he did naturally care for the Good of Men. And therefore he would both by his Exhortations when present, and his Letters when absent, endeavour to promote the spiritual Welfare of those who were blest with his Acquaintance.

As to his last and DYING SPEECHES and PRAYERS, they were taken from him without his Observation, by those who were constantly with him, and were greatly affected therewith: In which there may be some things a little abrupt, by reason of his great weakness and pains diverting him. But they have in them that deep savour of Religion, and express so powerful a sense of Divine Grace, as 'tis thought they would not be

unacceptable to serious Persons.

To conclude, What is here exposed to view was without the AUTHOR's design, and at the defire of Relations and Friends; who being greatly affected therewith, judged it might leave some good Impressions on those who read it: wherein we have an useful Systeme of practical Divinity, written with an inward Sense and Experience, manifesting the vigorous and lively actings of Grace, and giving us a clear and distinct Anatomy of his excellent Spirit. How sublimely doth he soar in his Contemplations; viewing Christ both in his Person and Office, with his Ordination to, Fitness for, and Discharge of it? Whence his Faith is maintained and strengthned, accompanied with a sense of his Guilt and Impotence, which every where he expresseth, frequently bewailing the Corruption of Nature.

How doth that Faith exert it self in great love to, desires after, and delight in Christ; with an exact and universal Obedience to his commanding Will, and a meek and patient Resignation to his afflicting Will.

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The whole of which very clearly manifests his most serious and earnest Concernment about eternal things, and serves to disprove those who believe that Religion is nothing else but a grand piece of Hypocrisie. Such Instances tend to check the growing Insidelity and Atheism of the present Age, wherein Religion is thought to be but an Artisice of State, the Policy of Princes; entertained only by the many, and rejected by the more Intelligent.

It serves also to awaken those that are sincere, to amore vigorous Exercise of Grace: What one hath attained to, others may; the same Principles of

Holiness lie open to all.

And that what is said may be more convincing, a CHARACTER of the AUTHOR is adjoyned (wherein the efficacy of his Meditations is most sensibly exemplified) drawn up in the Straits of time by a private hand, who was intimately acquainted with him throughout his Life; and if in it there be any thing defective, 'tis not to be imputed to him whose CHARACTER it is, but the Imperfection or Unskilfulness of the Hand that did attempt to draw it; who hath composed it without the Methods of Art, or curious Ornaments of Phrase: But suited it to the plainness of the AUTHOR, expressed both in his Life, and the following Composures.

J. H. T. R.

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LIFE

OF

Mr. HENRY DORNEY.

E was born in the Year 1613. at Uley, in the County of Gloucester; and was the fifth Child, and Son of Mr. Thomas Dorney, Gent. and Joannahis Wife; both very religious; and had a numerous Issue (in all, eleven Children:) towards whom they had a most tender and Parental Care, and were industriously diligent in bringing them up in the Nurture and Admonition of the Lord. Their eldest Son was bred a Scholar at Oxford, and placed at the Inns of Court; and after he became a Barrister, continued in the Practice of the Law until he died. Their fecond and third Sons deceased in their Infancy and Minority. Their fourth Son also was bred a Scholar, and entred

entred upon the Ministerial Function; dying in the Flower of his Age: whom the Lord was pleased to bless with a great degree of prosound Learning, and Insight into sacred Mysteries, beautisted with a super-abundant measure of Divine Grace: who kept a constant Dyary of his Life. But it is the sifth Son, Mr. Henry Dorney, who is the Subject of this following CHARACTER.

After he had been Religiously educated by his Parents, and furthered in Learning at Country-Schools, he was about the fourteenth Year of his Age, brought up to London; where he spent much of his time with them, in Attendance on the publick Ordinances of God's Word and Worship, at the Morning and Weekly Lectures, befide the Solemnities of Worship on the Lord's Day. At which time (as judged) began the work of God's Grace effectually to seize on his heart. And after a short Continuance in London, he retired again into the Country, in the Pursuance of Humane Learning, and was at length fetled at Newbury Free-School; where in a Years time, or little more, he thrived fo swift in Learning, that he became compleatly fit for the University: But for some Cogent Reasons, his Father (with his own Confent, he being always very obsequious) thought it more convenient to dispose of him to a Trade: In Attendance on which, and all along in the variety

variety of outward Changes in the Course of his Life, and amidst his busiest Secular Affairs and Employments, he yet kept the Rudiments of his School-Learning: applying himself with great diligence, as he had spare time, to perfect his Studies in the Original Tongues, wherein he was very expert and accurate; especially in the Hebrew; and retained an exact knowledge of them to his dying day.

With respect to his Natural His Natural Abi-Abilities, he had a quick Fancy lities.

and Invention, a ripe Wit, a te-

nacious Memory, a large Understanding, and

a profound Judgment.

His natural Temper was Grave, Amiable, Affable: he had Sweet-

His Natural Tem-

ness mixt with Gravity, and Chearfulness mixt with Seriousness; much condemning an affected Melancholy and Refervedness. He had an undaunted Courage, tempered with Meekness; and seldom, if ever, feen discomposed with Passion of any fort. He was plain-hearted, kind, sociable; not at all Loquacious, or given to much Talk; yet not sparing to speak when and where he saw it needful, and had a Call thereto. He affected not Moroseness on the one hand, nor was he complemental on the other; yet courteous towards all, and used Flattery to none, either in Speech or Action.

When

His Religious Du-

When he approached to God in Duty, it feemed to be with a great Awe upon his Spirit, with-

drawing his Mind from every thing that might distract him; especially in Prayer: endeavouring to do what he did as in God's fight, with spiritual Vigour and Activity; according to his own Saying, that We must not be Drones in God's Work, but be rouzed and enlivened in all the Services we perform to him; which also should be chiefly inward, with as little outward appearance as may be. He was one devoted to Prayer; which took up a great part of his spare time, both in the Day, and in the Night, when he was awake, and not hindred by Weakness, and other Bodily Distempers. And he was wont to fay to this effect, when he discerned not the like readiness in others, who were more addicted to Conference; We, alas (at least, some of us) know a great deal notionally, but its Prayer in the Spirit is the Work we should chiefly mind. And when he had been defired to declare his Opinion of any difficult Scripture (wherein he had a deep Insight) he spake to this purpose; If you would know the true meaning of such or such a Scripture, pray over it; that being the most effectual Means to come to know the Mind of God's Spirit in his Word. And he had fuch a holy Intimacy and Familiarity with God, that he would speak to him in Prayer, as if one Cordial

Cordial Friend were speaking to another; yet with great Humiliation, Prostration and Reverence. And when the Frame of his Soul was never so little out of order, he seemed to be very much troubled, until he could get into some place of Retirement, for the re-gaining of his former delightful Frame of Communion with God. And this he would be often speaking of, to his most inward Friends. And his manner was, when he prayed alone, not touse his Voice at all; but all his striving in Prayer was inward; faying, that Bodily Exercise profited little; and more especially insecret Prayer. And also, when he joyned with others in Prayer, he seldom was seen or heard to stir; as accounting it would be matter of disturbance. And he would be fure, as to his own particular, to use no higher Voice in Prayer than was meerly necessary for those that were present, and joyned with him in the same Duty: often fignifying his dislike of such a raised Voice in Prayer, as might be distinctly heard any further than that Room or place where those that joyned in Prayer were affembled. Also, except the Case was extraordinary, he did not approve of making long Prayers, but rather more frequent; especially in and with a Family; lest some other necessary Duties might be omitted, or the time that ought to be spent about them abridged: and more particularly at Nights, that Family-Duties

Duties should be more concise; lest through weariness, Servants and others should be overtaken with Sleep. And he faid, that The reason why many make long Prayers and multiplied words, was, that they doubted God did not hear them, and therefore they would pray the more, thinking that by much speaking, something might take with God. And he further faid, that As Burnt-Offerings and Sacrifices of old were not regarded any further than they typified Christ, so God delights not in the outward Carnal Performance of Religious Duties, nor in any thing performed only by the Abilities of the Outward Man: And that Prayer should be the holding of the Promise in the one hand, and the Petition in the other. That our words should be few, with a still inward Composure of Mind and Spirit in the Duty. And that We often come before the Lord, furnished with words, when the power of Faith, and of the Spirit is wanting. And that we never pray with delight, until we believe that our Prayers are heard, and will be answered; which we put up to God in the Name of Christ, according to his Will. And that without a personal Interest in Christ, there is no Approach unto God. If our perfons be not in him, it would be in vain to feek him; for we could never come at him, were not our persons united to him. And as to his own experience, he faid, Sometimes I find I am exceeding heartless in Duty; that I go unto it as

one altogether dead; yet being convinced it is my duty, I speak the words in Prayer: and doubtless, such words, where there is a striving of the Spirit against the Flesh to overcome that Indisposedness, they are prevalent with God, though we may not account them so.

He was so often and frequent, both Day and Night, in his Converse with God, that his Life was

no other but a constant Walking with him.

In his Family he so wisely be-

His Family-Gohaved himself in his Discipline, vernment. and by his grave, fweet, and pious Carriage, that all under his Roof did both reverence and love him: And his endeavour and care was (if it were possible) to receive and retain none in his House but such as truly feared God. And if it happened at any time, that any Servants proved bad, he would turn them off so soon as he could; but yet always at their parting, by his Prayers for them, his Counsel, Advice and Liberality to them, none fuch went from him, but at their departure, did, or might have carried with them a felfcondemning Conviction of his Goodness, and their own Folly. He also used to Catechise his Servants on certain days of the Week, fo far as other important Affairs, and his natural Constitution of Body would permit.

His Family-Du-

His daily Family-Duties were in this method performed. First he prayed before the reading of

God's Word; which was observed to be to this effect: That God would favour us with his Presence in our Approaches to him, and make us sensible we have to do with him, who is the living God; and with his Word, as aliving Word. That it might not be as a dry Well, as a dead Letter, nor our hearts dead in the perusal of it; but that it might come as Water on a thirsty Ground, and we made fat with the fatness of it, our Souls being capacitated to suck in its sweetness; that we might have some sweet sense of his Holiness, and our Relation to him; and that put forwards in the use of the Word and Prayer. That God would cloath his Word with Almightiness; causing his Arm to be unbared, and his Truths to be revealed, that they might be a bright Lamp to our Feet, and a Light to That all his Divine Dictates be taken our Paths. in with all greediness; that thence Vertue might flow out, and enter into our hearts, and be the very Operation of God upon our Souls, and his Power unto our Salvation. That God would confult his own Grace, that we might have his Presence, both in the Word, and in our hearts, in an efficacious way; causing it kindly to operate. That some spiritual Grace might drop down unto us; and that the Word being every whit of it spiritual, might Spiritualize our hearts, and influence them to an Obediential

Obediential Compliance with his whole Will therein revealed. That he would cause it to take hold of our hearts, that they might be borred down, broken and healed by its powerful vertue and efficacy; making us to delight therein, and that through Christ we might be a delight unto himself. That God would quicken and enlighten us, and cause his Word to come with Power and Life. That we might behold his Glory and Majesty, shining in every part of his Word. And as God had put an Almightiness in it, so he would command the Majesty and Authority of it, to bear in with an exceeding weight upon our hearts; and make it Almighty in all its efficacious Actings. And that the Vital Power of his Spirit might cleanse, lead, and teach us in the way everlasting. And that the Word might be as an Instrument and Means in the hand of his Spirit, to do all this for us, and in us, &c.

And in the reading of the Word, he would usually spend a little time, in speaking to the most remarkable Heads therein contained; improving it for the Instruction and Ediscation of himself and Family. And after that, he closed the Morning Exercise with solemn Prayer. And his Evening Exercise was first, Prayer for a Blessing on the Word to be read; after which he read a Chapter, and then con-

cluded with Prayer.

His Directions for understanding the Word, and profiting by it. For the right understanding of Scripture-Truths, his Counsel was, that we should compare spiritual things with spiritual;

which is discerningly to suit the way and method of Utterance, in such a spiritual Simplicity, as may best agree with the nature of the spiritual Mystery of the Gospel; and not to speak spiritual things carnally, in the Wisdom of the Flesh. And that we can never profit by the Word heard or read, until we receive it, and take it up, as a Message from the Lord to our Souls; as the Word of the ever-living God: faying, I would so read the Scriptures, or other good Books, that in reading, I would drink in the matter or things therein presented; and have my heart to feed thereon all the while. And that we thould judge of every part of holy Scripture according to the proportion of Faith, and body And more particularly touching the THREATNINGS we meet with in Scripture, we must note they arealways to be understood, with a fecret implied Condition; that notwithstanding, if we return to God, they shall not be inflicted on us: But when God swears to his Threatnings, there he makes it good; as in the Case of the unbelieving Israelites. And for Scripture-PROMISES; we must not look on any Promise, but in and through Christ; in whom alone they are Yea and Amen. And that

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we should labour after the believing sight of a Promise, which is more worth than all the Gold and Silver in the World: And therefore we should catch at the Promises (having a Right to them in Christ) as a Man swimming lays hold on a thing, when he sees himself in danger; and bear our felves nakedly on them, as a Swimmer upon his Bladders. And for this, get a through Belief that there is but one God; that this God is the same, his Covenant the same, and ever the same; that his words are the same as ever they were in Noah, Abraham and David's time; putting our felves in their Case: As, put case I were Noah, Abraham, Moses, &c. And we must come up to this Persuasion, that God ever abideth faithful, and that the Kernel of the Promise, both then and now, is God's Will in Christ. And touching the COMMANDS of the Word, we must note, That 'tis heavy work to eye God's Command only in our Obedience, without looking to him for strength; for to us under the Gospel, God never intended the Commandment any otherwise than as a Rule, not as our Strength, for Power belongeth unto God; he gives Power and Strength to fulfil his own Commands.

He was a strict Observer of the Lord's Day; and could not the Sabbath.

His Observation of the Sabbath.

or hear spoken by others, any thing that tended to withdraw the heart from the Sanctification of that facred Seafon; and would allow of nothing else to be then faid or done, but what was of Mercy, and meer necessity; according to that word in Isa. 58. 13. and Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary; beside the express Injunction in the fourth Commandment. He exceedingly loved the Habitation of God's House, and the place where his Honour dwelleth. He valued the Gospel-Ministry at a mighty rate. He esteemed not of Men for Learning and Parts, where he faw the Grace of God wanting; and that they preached themselves, and not Jesus Christ: but where both concurred, he had always the greatest Reverence and Veneration for them. And to prepare himself and Family for the due Celebration of the Sabbath, and for the Ordinances of that day, he was heard to offer up in Prayer such Petitions as these; That God would draw nigh to us in the powerful Working and Operation of his Grace, and cause the Dew of Heaven to fall upon us, that our Fleece might not betdry, that our Witheredness might pass from us. That we might have a Verdure, a Greenness on our Spirits, and be anointed as with fresh Oyl. That as he hath presented us to another Sabbath, so he would make it a good day to us; giving us throughout the day, that Thirsting and Hungering to which the Promise is intitled: and cause his Omnipotent Arm to bring Salvation, and establish it in our hearts :

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hearts 5 granting us the Light of Life, and making us so to hear that our Souls might live be made fat with the Fatness of his House, and be made to drink of the River of his Pleasures. That no Guilt might abide on us, but be taken wholly away, and our Souls freed from the Captivity of a Fleshly Mind and Will. That he would cut those Fetters asunder, and work some Renewing upon our hearts, Some Spiritual Strength, Warmth and Refreshing. That we might have a free Intercourse with him throughout the day; praying in Prayer, and hear in Hearing, and see the Face of God in his Ordinances; and they made powerful and transforming. That Jesus Christ might come in his Kingly Power, in the Ministry of his Word, and destroy all the Bonds of the Prince of Darkness. That he would not suffer the evil Angels to disquiet and disturb his People in their waiting on him; but that they might attend upon the Lord without distraction. That in what we do, we might honour him who is the Lord of the Sabbath. That he in Fesus Christ might be well pleased with us, and see and behold his own Working in us, and upon us; and say, It is very good. That he would grant us a solid Consideration of things spiritual, and a higher prospect thereof, so as to affect our hearts; and that our Scope and Aym in all things might be to please him, and profit our own Souls. That he mould grant us his Presence and Teaching, and the Operations of his Spirit, in the use of his Word, which

spent in his fear. That our Hopes be upward, our Considerations inward, and our Converse with spiritual things, as those that are above in the Mount with God, &c. And his manner was, in the Evening of the Sabbath, after the publick Solemnity was over, to repeat himself, or by some other in his Family, both the Sermons preached on that day; with Prayer both before and after the same, accompanied with the singing of a Psalm; after which, he supped: and then concluding the day, again with solemn Prayer, he retired himself to his private Devotion, and so went to Rest.

His Inlight into Spiritual and Divine things. He had a great Infight into the Mystery of the Gospel, and Divine things: And this is evident in the several following Discour-

fes, in his Letters, &c. and in such Expressions as these; That there is a Tang and Touch of the Gospel, which only the Called of God knows. And that none can know Christ savingly, but those that are united unto him.

CONCERNING GOD'S UNCHANGEA-BLENESS: That though Man be Changeable, yet God stands to his Purpose and Promise; appearing Righteous in his Works, either in conquering a Sinner by his Justice, or overcoming and removing of his Sin, through Grace by Faith; and so saving the Sinner; ordering the

the very Sin of the Elect to exalt his Mercy. Though Sin is not in its own nature, but by Accident, the cause of glorifying God's Grace. And so most justly he punisheth the sinful World for their own Sins, and the Sins of the Elect in their Mediator.

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OF GOD'S LOVE AND TENDERNESS to his People: That God never comes into any Soul, but he leaves a Blessing behind him; he pays well for his Entertainment before he parts. And more particularly; That if a poor Child should come to his Father, and say, Father, I would not offend you; it goes to my very heart, when-ever I do offend and grieve you: Teach me therefore (O my Father) so as that I may not offend you in what I do. Will not hereupon an indulgent Father compassionate such a Child? And hath not God much more pity towards his Children, who is the Fountain of Love and Tenderness.

Of the DIS-RELISH of SPIRITUAL THINGS to a GRACELESS HEART: That the things of God, and of Soul-Concern are but a dry Morsel to a Carnal heart; that such an one may talk of Heaven, of the Glory and Happiness thereof, and may seem to be somewhat taken therewith: but if a good Bargain, or some Worldly Profit interpose, the heart of such an one is presently taken up, and tickled with another kind of delight.

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Also Of the vast difference betwixt a true Christian, and one that is not so: That a Christian indeed is a strange thing, one that outwardly appears to live in the World like others: yet there is something within him unseen, that is as different from what is in others, as Heaven and Earth.

CONCERNING TRUE FAITH: That it is the giving up of our Souls to God in an Act of Reliance on him for himself, and those things we defire of him according to his Will: that Assurance is rather the Flower or Seal of Faith, than Faith properly. That Christians are often much mistaken about Faith, in taking it for a fure Confidence and Belief that God will help and deliver, &c. But Faith chiefly confifts in a Recumbency and Reliance on God, a leaning, a rolling upon him to help us, or for whatfoever Mercy we defire of him; and not that he will help or deliver, out of fuch a particular trouble, or to bestow on us such or such a thing we want, or remove such an Evil we fear; that being rather the Product, Effect and Privilege of Faith. Many complain they have not Faith, when they have no Assurance of God's Performance, though they are all the while in the Exercise of Believing: and that Faith is the Faith that justifies; and true Faith is fuch as realizeth things absent, remote and future. That it is not the nearness of a thing makes

makes it real; but Faith feeth a thing to be real, though afar off; when we are apt to judge many times of the reality of things, because they are near. Also true Faith dwells in a pure Conscience, it makes its Nest there, it purifies the heart.

His Faith in God's Covenant His Faith in God's and Promise, instead of many Covenant and Proother Instances, appeared in

these short Sayings: That those who cannot live nakedly upon a Promise, in the want of a thing, will not know how to use it as they should when they have it: and if I were sure to live but one Hour, this should be my Exercife, The Acting of my Faith upon God's Promifes: and whilft the Soul is thus in an adventurous Frame, this is not Presumption, neither cannot be. It also exerted it felf in Prayer in such Expressions as these. That the Lord would arm us by his Fear, even with that Fear that is the Concomitant of Love, and let them both be united in us; for it is one Clause of the New Covenant, that he will put his Fear into our hearts, that we may fear him and his Goodness, and that his Name be great in our Eye, that may preserve us from departing from him. That the Covenant of his Grace might be a Tree of ripe Fruit to us, and that the Hand of Grace might shake it; that the Fruit may fall down, and we may gather it up for our daily Refreshment.

Nothing

His Argument for the Truth of Chri-Stian Religion.

Nothing doth more satisfie me in the verity of the Religion I profess, than the Oneness of the hearts of the People of God;

who all give in the self-same Testimony of the Work of Grace in the heart, the same Spirit of

Faith breathing in them all.

His Love to God and Christ His Love to God was feen in the Course of his and Christ. Obedience to Divine Commands, and his great Submission to all afflictive Dispensations from God: Also in his great Love to the People of God; in his frequent, fecret, and close Communion with God here, and a longing defire to be translated by Death, into his immediate Presence and Fruition.

His Assurance of God's Love: His Assurance of His Practical Discourses, Letters, the Love of God. the solemn Covenant he entred into with God, and his Dying Speeches, do throughout plainly demonstrate. And it was greatly promoted and maintained by his often renewing and ratifying of his said Solemn Covenant; some of which Ratifications annexed thereto. are hereinserted in his own words, as followeth.

Finding some motion within me urging me seriously to view over this my Covenant, and considering it was a most deliberate and voluntary Engagement; and that God, with whom I have to do, remembers it, and fails not on his part; and that

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the frame of my heart is so sinfully prone to cast off the Cords of my Duty, and so depart from the easie Yoke of Christ, and the unspeakable Privileges of my Covenant-Interest in God my Saviour; and having, I fear, sinfully omitted these three Years a through Review of this my Free-Will-Offering, I have this Afternoon once more spread it, and my Soul with it, through the favour of my God, before his face; and do now again in his Fear, and in Reliance on him, willingly renew the same; and again bind my self to be the Lord's, and to be wholly subjected to his Will, to own him as my God, according to the full scope and purpose of the Covenant before expressed. And now, O God of all Grace and Glory, let this Covenant that thou hast caused, and drawn me to renew with thee, be confirmed in Heaven, and in the heart of thy poor Servant; and casting my self upon thee, I claim thee to be my God; and I give my self to thee: and this Evening, an Evening greatly to be remembred; the 28th. of January, 1663. I subscribe irrevocably hereunto, with my Hand;

Henry Dorney.

Under much Infirmity, yet in some Integrity in my scope and design, I have perused over the forementioned Covenant, and do own the same; and do this day, in Reliance on the good hand of my God, enter anew into the Bonds thereof, as the

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state of my most happy and most desirable Liberty and Privilege; in which I humbly claim God in Christ to be mine, and willingly render my self into the hands of his Power and Grace, in all things to be his, and at his dispose for ever. To which I subscribe with my hand this 20th of February, 1664.

Henry Dorney.

It having pleased God, after many other considerable Changes, and various Trials and Exercises in my Life, now of late to reduce me from a single, to a married Estate; and therein to favour me with the Society of one, whom I account and believe to be precious in his fight; and thereby called me to some further Exercise of Faith, and a nearer Approach to himself, for all Supply and Succour, under the Wing of his Counsel, Goodness, Care, and Faithfulness for Soul and Body; and for his bleffed Presence, Good Will, and Favour to my self and mine. And withal, in regard a very dark Cloud appears hovering over the Church of Christ, I thought it my duty to betake my self to the surest Hold; and to retire afresh into the Arms of God himself: And therefore being under much sence of the loose earthly frame of my own heart, I resolved to renew upon my Soul, the Obligations of the fore-mentioned Covenant; which, through the favour of God, I have this day done; lying down at the Feet of a Gracious God, I have again (though

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(though with feeble hands) been taking hold of Jehovah's Covenant; humbly taking him to be my God, and giving my self and mine to him. I do, I say, with much struggling, yet with some sincerity in my desire, take God to be my Portion, and exceeding great Reward; and do render my self, and all that concerns me, to him, and to his Will, this present 23d. of May, 1666. and for ever: And do subscribe the same with my own Hand;

Henry Dorney.

Moreover, in a former Sickness, and under Bodily Ailments, being asked whether there were any thing burthensome upon his Spirit; he replied, I have no distrust in himwhom I have believed. I feel no sting at all: There is no oppressing thing upon me, no quelling thing in my Spirit: Nothing troubles me from within, nor without.

His Desires after Glory were His Desires after in a peculiar manner exerted in his last and Dying Speeches and Prayers; and at other times before, in many and various Instances; and chiefly upon this Ground, that he should then be perfectly freed from Sin, and serve God without distraction. And it may be useful here to mention this following Passage, that a dear Friend once making his moan to him, about vain impertinent Thoughts, where-

wherewith he was greatly haunted and troubled in Attendance on God in Duty: He said to him no more than this, That that very thing should make us willing to be gone hence to be with Christ.

He had an entire Respect to all God's Commands; avoiding all Appearance of Evil, and lay-

ing hold of all Opportunities for receiving and doing good; and his very Soul was in it: and it seemed as natural to him, as for a person to eat when he is hungry: Yea, he was as a Creature out of his Element, most uneasie and restless, whilst he was not actually so exercised. And his Submission to the Will of God's Providence, as always, so it was remarkably instanced in his last Sickness, and also in a former Sickness; when he was heard to say, Lord, if it may please thee, make my Passage easie. If thou wilt have me go (meaning his departure by Death) I am willing: If thou wilt have me to stay a little longer, I am willing: but, Oh! for Sufficiency of Divine Aid. Likewise it was observed in these Petitions he offered up to God in Prayer; That the Lord would manage every one of our Thoughts, and Spiritualize them for his whole Will; and that his Spirit may have the Sovereignty in our hearts: And seeing it is the property of his People, So far as they are Spiritualized, to love and delight in all his Statutes, and to love his commanding Will and Word, as well as his promising Word.

Word. That he would lead us into the Light and Life of Jesus Christ, and cause us to yield up our selves universally to his Rule and Government, and greedily take in all that Grace and Kindness he hath offered to us, and get up into the Region of Christ's Teaching and Leading. That we might be formed to his liking, and as a People whom he delighteth to own and love; and be sitted for the whole Will of God, that he would have us to submit unto.

His Mortification was clearly His Mortification. evinced, by his Behaviour towards that which should be always the Objective Matter, for that Grace to be exercised upon; and by these directions he proposed, as Means and Persuasives to it; That we should always feek an occasion against the Flesh; as 'tis said of the King of Syria, He seeketh a Quarrel against me: and when we cannot pray it down, or meditate it down, then apply our felves to good Company, and holy Conference with others; and be ever engaged one way or other, with one Weapon or other against the Flesh; as Sampson against the Philistines, who sought an occasion against them. And that the way to receive any Temporal Mercy is to be dead to it: And that as they that will be rich fall into Temptation and a Snare, the like it may be faid of those that will not be poor. And he further added, that we must be mortified as well

well to Saints as Sinners, if we will have true Peace. And that if all things were in a right frame, the Soul would be dead to all carnal and earthly things, and be ever under full Sail for Heaven: and how then would the Breath of Grace appear in all the Actions of our Lives. And for the promoting of this necessary Work, he was observed earnestly to pray, That mortifying renewing Grace might always appear active in us, and that there might be a secret delight in us, to take Vengeance of all that carnal Frame and corrupt Inclination that is within us, and an eager desire to have this Body of Death crucified and taken away. That a Sentence of Death might pass upon this Body of Sin and Death in us, which Christ died to remove. That this Body of Death might be battered down and wasted day by day. And that he would cause us always to have a War against the Law of Sin within us. And that we might long to have it subdued, and the Soveraignty of God's Grace advanced in our Souls. And that our Affections and Desires might decay more and more towards all things that are of a fading, perishing Nature. And that he would crucifie and destroy in us all the Attempts of the Body of Sin, wherewith we are continually haunted. And that he would help us to quit our selves as those that are engaged to God, and favoured by him; and know what it is to have our Natures changed, and the natural Enmity slain. And that we might be transplanted

planted into Jesus Christ, and made one with him. That the things above might be the great things in our eye, and have more Room in our hearts; and the things here below accounted little, and be of low Esteem with us.

The constant seriousness of his His constant Seri-

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Carriage, but in his Cautions to others about it; faying, that there are many thousand Professors perish eternally for want of Seriousness, and that Isaiah herein was a great President for our Imitation. And in company of some Friends he spake to this purpose; We, even very we must appear before the Judge of Heaven and Earth, that judgeth the Quick and the Dead: and the Enquiry will not be then, How rich, or how poor we have been? But how did we thrive in the ways of Holiness? What Work of Faith, Labour of Love, Patience of Hope? What Exercise of Grace? What Zeal for God? How did we make the Glory of God shine forth in our Lives? Therefore let our main Care be, that we do not miss of Heaven at last; for 'tis possible, after a glorious Profession, the Soul may miscarry for all that. And I do not speak this to put a damp upon you; but to quicken and caution you.

His Zeal against all Sin was ap- His Zeal against

parent in his general Course. He

shunned all Appearances of Evil; hating even the Garment spotted by the Flesh: Whence he

gave this Counsel; Go not within the Clutches of a Temptation, to see what it is, before you resist: 'tis easier to pass by a Temptation, than to come out of it: When the Knot is knit, and the Door barred, 'tis harder to get Freedom than before. And also he was observed to say, That the least Evil admitted, hath a Tendency in it, toward the utmost Link of Distance from God: and the least Sin indulged, is like unto a Cockatrice indulged, which turns into a Fiery Flying Serpent, Isa. 14. 29.

His Zeal and Activity for God His Zeal and AStithroughout his Christian Race vity for God. did eminently shew it felf, by improving all opportunities to advance his Glory in doing good to Souls, especially amongst his Relations and intimate Acquaintance; where the Lord was pleased greatly to fucceed his faithful and fincere Endeavours: and the more in that there was such a Grateful Majesty in his Carriage, and in those pathetical Expressions uttered by him. That it may be truly faid of him (in his private Capacity) That his Lips fed many, and his Monthwas a Well of Life. And he used to pray for his Relations in such words as these; That the Lord would deal with Relations in a way of Saving powerful Conviction, and Spiritual Operation. And that such in whom is the Seed of God sown, might grow up to be Plants of Righteousness, in whom he might be glorified; and have the Seal of his Grace and Favour

Favour put upon them, and be numbred amongst those that are cared for by the Lord, and housed in him. And for such Relations as were at a distance from him, he also frequently visited with Letters, and would be sometimes sending them Books; using variety of Means for their spiritual Welfare. Likewise he would be writing them in Verse: and instead of many Instances, it may not be improper to insert these two of plain Verse, which accompanied two Bibles he transmitted, viz.

To Jane Daunsy Jun. Sept. 1671.

J f Life Eternal doth surpass

A Span of Time, compar'd to Grass:

N eglect no time, until aright

Enform'd you are by Scripture-Light;

D eccipts of Sin how to eschew --- :

A nd then of Christ to take a view ;

U ntil your heart be drawn to come

N ear unto him, as to your Home.

S o shall your tender Years be bleft;

Y our Soul obtain Eternal Rest.

And for this end, this Book I send. Accept the same, and Lines above, Coming from your Kinsman's Love. Jane Daunsy. Anagram. AND IS VAIN.

The Scripture is the Rule of Truth:
The chiefest Guide for Age and Youth.
It truly shews the way to Bliss:
Even how Souls may be born again.
Then let Jane Daunsy study this;
AND say, All other Skill IS VAIN.

To my honoured Unkle and Aunt Trevis, Sept. 22. 1672.

What Study can adorn gray Hairs,
More than true Wisdom? Studies which
Best Crown Old Age, when Earths Affairs
Shall cease: and die must Poor and Rich.
A Draught of that true Wisdom lies
Within this Book which I present:
Oh, let your Hearts and aged Eyes

Therein be earnestly intent.

That while you do fill up your days, A Heavenly Mind Earths Thoughts may quell; And that on Earth you may always

Spring to Eternal Life. Farewel.

His eying the Glopear, that his Actions, it did appear, that his Aim was to do the Will of his Father which is in Heaven: and would oft say, Whatever we do, we should go up

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and down doing God's Work, not our own: and that would be a means to keep our Spirits even, and the heart tender and calm.

His constant Con-His constant Converse, holy verse with God. Familiarity, and nearness to God, fignally shewed it self in his Looks, Speech and Behaviour. As Moses, when he had been with God in the Mount, his Face shone. And Peter and John's Courage before the Rulers and Elders of the Jews, did evidence that they had been with Jesus. And (as hath been already fuggested) he had such a holy Intimacy with God, that he would speak to him in Prayer, as if one Friend were speaking to another; yet with great Reverence, Humility, and Selfabasement. And he would be frequently urging it upon his Friends, that they should not rest, till they had attained a more inward Acquaintance with God. And that we should labour after a greater Intimacy with God, than with any Person in the World; and when we are alone, we should have still retired Communion with God. And that we get nothing by a cold Acquaintance; but all things by a warm Acquaintance with him. And speaking of his own experience; said he, It is my great disquiet that Christ hath so little of my company, though I may not Say, I have not his. And this was likewise manifest in those words he used in Prayer to this effect. That the Lord would

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cause us to ripen into a greater Knowledge of him, and into a greater Intimacy with him. And that we may have more warm Communion with his Spirit, in Faith and Love which is in Christ Jesus. And that he would act towards us, according to that Undertaking of his, with the Father on our behalf, before we had a Being. And that our hearts be actually springing towards him, and be acquainted with the Mystery of God in Christ; and be brought into the nearest Intimacy, and Fellowship with himself, attainable in this Life. That it might be an Earnest, and Pledge of our everlasting Fruition and Enjoyment of him in the other World.

His living in dependence on His living in de-God was his constant Trade; pendence on God. which also the following Expref-The Lord make us sensible of fions do evidence. our weakness and inability to help our selves. That he would preserve the Soul in a holy Fear, in its ordinary Walk; left it grieve that Spirit, by whose power alone it acts: and cause the Soul to step forth into the Life of Believing, prostrating it self at the foot of God; and to Say, Lord, I can have no Relief, but from thee; and I long for the Effusion of the Spirit remarkably promised in thy Word, and for the Resurrection of the Body; which now is sown in Weakness, but then 'twill be raised in Power: and cry out to be cloathed upon with Power from on high. And he further faid, That the want

of this Conviction of our own Weakness, makes us lose the Juice of Religion. And that we can no more live by Grace already received, than a Man can live upon his Food the day after he hath eaten it. That therefore we must have the Mouth of our Souls never divided from the Fountain, even God himself: for we live our Life, our spiritual Life upon the Flower of Free Grace only. And that the Spirit of God would have us to fee what we are; even, without Strength; that God's Mercy might appear the more abundant, and the Gospel be glorified in its Power; that so a poor Christian may be necessitated to believe in and on Jesus Christ, forced into this glorious Sanctuary, made to cling on the Horns of this Altar, and fly to this City of Refuge, as his Zoar of Safety. And he likewise said, That could we live in the Faith of this; that God orders every particular thing, and rules all the Affairs of his People; that he hath a fecret Care of them, and for them under all. That his Providence is never off the Wheel. What Relief would it be? We might then pass through thick and thin; and it would raise the Soul strangely on the Wing. For Faith, which is the sence and feeling of the Soul, lies in looking unto God's Power, Wisdom and Faithfulness in the Promise. We have heard much of the Doctrine of Faith; and now God is teaching us the Life of Faith: (This was spoken when b 4 under

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under a very pressing Affliction.) And he further added, That Faith hath no dependence upon the Creature. Cast thy burthen upon the Lord, and he shall sustain thee, Pfal. 55. 22. Faith is an adventurous Cast: Cast not away thy self, nor thy burthen any where else. Oh, that we knew what it were to live in God, to be brought out of our selves, and to dwell there no more. And that we have as great need to lock up our selves (as it were) in God when we go to Bed, as to lock up our Doors, if we would be kept from Affaults; for we have as much cause to fear, lest Satan, and our depraved Nature, should make a Prey of our Souls; as of Thieves and Robbers, lest they should make a Spoil of our Goods. Let us therefore give away our selves to God, Morning and Evening, and from Evening to Morning; and be always in the Spirit of Faith and Holiness. Likewise he was observed to fay, that a holy and free Contentment in all God's Dealings, is that we should most labour after: for that the happiness of the Soul confifts not in the bare Enjoyment of any Mercy, but in the God of the Mercy. That if it hath his Presence, though in the Shadow of Death, it hath content: for outward Good or Misery is but a fancy, feeing we are never the more truly happy, if we have much; or miserable if we have but little of this World: But'tis the Enjoyment of God in any Condition, must be our All in

in all. And that we should make God, and the things of God the natural Centre of the Soul; and all other things we go about, as if we were constrained to it. We make full Experience that we have Justifying Faith, when we can trust God, as well for outward things, as for Pardon of Sin and Salvation. 'Tis a woful Religion we profess, when we cannot live upon God, in the want of all things else. Wherefore let us not rest, till we get some feeding Fruitfulness in such Meditations, and to have the Lord alone exalted in our Souls. His Expressions in Prayer did also declare his great Dependence on God: which were to this purpose; That all our Concerns might be upon his heart, and we owned and refreshed in him. That our Souls might evermore be acted and possessed by his Spirit. And that he would continue in us a hankering after him, and satisfaction in him; giving us in a Cast, in a way of Spiritual Quickning and Reviving to our Souls. And that we might be under his Care, and kept in his Arms, and walk in his Fear; causing our Acquaintance with him to grow and increase daily, &c.

He conversed more with Heavenlyven than Earth, while he remained on it. And this was discerned in his Conversation, and by the Sayings

of his Lips; which dropped as an Honey-Comb on all occasions: and particularly in such words as these. Things visible are the Pro-

dust of things invisible, and purely spiritual; and therefore invisible things are the more excellent: for the things which are seen, were not made of things that do appear. The Glory of the unseen Trade of a Christian is not so discernable now; but the time will come, when all seen things shall be dissolved; and then it will stand forth. Outward things of Sence are comfortable to the World; but things unseen to the People of God, are of a Soul-raising Power; mounting the Soul above that which causeth Fainting: for those spiritual things they look on believingly, as having a real Interest in them; else they would not give any Relief. And whilst a Christian hath a sight of unseen things by Faith, when great Gusts of Trouble come, there is no room for Fear. Therefore there should be a daily Converse with unseen things; and we should not rest, till we can see them with some Evidence and Clearness. And the Soul should range up and down in this Garden of Delights; not Suffering that Converse to cool. And that the entertaining but a little distance from God, dulls the sight of him. And when the Soul is looking with overmuch Intention on Worldly things, it dazles the Eye, as to invisible Glories: And when it suffers any outward Trouble inordinately to bear in, it makes the Eye goggle from that which should fix it. But a good Muse on things unseen, would allay, calm, and Supple the Soul, and make it Steady in its Course. Therefore, Oh, give me things unseen, Bould

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should we say: There let my Share be. It was further observed, that the things of God and Religion became (as it were) natural to him; and (as it hath been said by some) that spiritual things slowed from him, as Water from a Fountain: And what he spake thereof, proceeded from an inward Sence; and not so much from Head and Memory, as from his Heart and Experience: whence an Authority and Lustre was derived to it.

His Humility was visible to His Humility.

all, for he was cloathed with it; there being not the least Appearance of Pride or Vain-Glory, that was discernable in him. He had a very mean esteem of his own Gifts, Parts and Graces. And as he had a low respect towards himself, so, according to Scripture-Precept, he esteemed others better than himself: highly commending the smallest degree of true Worth in any other, where-ever he faw it. And if any carried themselves unworthily towards him, in Speech or Action, or had injuriously treated him, he would take little notice of it, but to requite it with good: He would pity them, and pray for them, and study how to answer them with kindness; seeking occasions how to manifest his Love to them, according to the Gospel-Rule, Oc.

His Meekness was admirable; His Meckness.

he shewing all Meekness unto all

Men, (Tit. 3. 2.) wherein he was a true Difciple, and Follower of his Lord and Saviour: who albeit he had great natural Courage, yet the it was so sweetned with this Grace, that it became very Ornamental to him. And in his V own Case and Concern, he was scarce ever seen a or known to be angry.

His Patience discovered it self I His Patience. when great pains were upon him, and of long continuance, he seemed to bear all without the least repining. That though he had many bodily Faintings, yet no inward Frettings. He h groaned much, but it was in order to be cloath- r ed upon; that Mortality might be swallowed up of Life. He, Dove-like, mourned, but it in was unto the Lord, Jer. 12.11. And he lamen- V ted after him, 1 Sam. 7. 2. He poured out his Complaint before him, Pfal. 142. 2. but his Complaints were only of, and against himself; b always justifying the Wisdom, Goodness, Faith- to fulness, and Love of God, in all that he endu-Which also was conspicuous in the whole a Series of his fore-going Life; and more particularly in these occasional Sayings, which issued from his rich Mind and heart. I am more afraid I shall not have a full Draught of the Good these Trials offer, than that I desire to be delivered out of them. We in distress, are apt to mind only our getting out of them; but God minds our Good by them.

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them. God's design in afflicting his People, is purging work; and they should strike in also, for the promoting of that design; that they may have t the Good he aims at by it. We would fain wind out of Trouble; and God would wind us out of the World, and out of our selves: that is his End; and blessed be his Name, he will accomplish it. He was observed, under the greatest outward f Losses, never to complain; but still to say, t Let us labour to improve them, and understand the Mind of God in them; and that he did believe, e God would cause it to work for good. He often ado-- red the Wisdom and Goodness of God, in all e his Dispensations, though never so dark. And - relishing the necessity and excellency of this Grace, he further recommended it to othersby t many Expressions; which were such as these. - We should not be as Mopes, and dead things, uns der Afflictions; but lively in the Actings of Faith, s Patience and Humility: And that we are not to be ashamed of them, nor discontented under - them. That God afflicts us, that we might be more - rootedly useful, where he gives opportunity aftere wards; and to bring us out of our Sins. as Sin brings us into Trouble, so Trouble is sent to bring us out of Sin, and for the Exercise of Grace. 1 l And speaking more particularly; The Lord deè liver me out of one Cross, and fit me for another; for Crosses I do expect, and the Graces of God's ŧ Spirit must have Matter for their Exercise, while

I am in this World. Moreover, he said, That we should labour after an even frame of Spirit. I And that a Christian should not rest, till he hath brought his heart to this Indifferency; that under any Trouble or Trial, it be all one to him, whether t God doth grant him the things prayed for, or give h him Patience, Satisfaction, and Quiet of Spirit in t the want of them: and so to leave the whole mat-ter to God, for him to make the Choice. And that we should, when under any Confusion, or Disorder of Mind, beg of God, that as he once did order t and methodize a Chaos, and of it did frame a f World; so he would take thy Confusions, and settle and quiet thy heart: That as he did set in order things then, so he would deal with thy heart now. And that we should consider wherein lies the difference between the Redeemed, and the Men of this World: but in this; the one have their Portion here, and the Portion of the other is reserved. He further urged these Persuasives to Patience, under Afflictive Providences. That God intends our Good (as before noted:) And if he aims and designs our Good, he will be sure to strike there, where the voice of his Rod may be heard, and the smart of it felt: And will thrust his Probe into that part most festered, and search it to the Quick; and cause the Corrasive he applies, fully to cleanse the Wound, before he lays on the healing Plaister. And if God saw Prosperity to be better for his People than Adversity, they should not be exercised

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r t exercised with it at all: for God always gives his People the best things. And that 'tis pity anything be should be matter of Sorrow or Joy unto us now, which will be no Sorrow, nor Increase of our Joy in the other World. And that Joy or Sorrow, in the e having or losing outward things, argues that they are our Sun and Shield, and not God: for 2 as a Candle in a Room where the Sun shines, 'tis t little regarded or minded: That though it be used for or about some particular use or thing, yet 'tis the Sun we live in and by. And that 'tis enough for us to have God for our Treasure, who is abound-1 less Treasure: Therefore our Eye should be upwards e much. And if there be any foy, it should be on a 4 spiritual Account; or any Sorrow, it should be because our spiritual Trade goes not on. Also, that we should consider, that there be many of God's 5 People come not to the Trial of their Faith, whilft 2 they have any outward Prop to rest upon: But when God reduceth them to the loss of all, as to the , Creature, they seeing themselves in a desperate Case 5 indeed, then God doth his Work upon them; and 2 that is Glorious Work. Yet'tis a miserable thing, 2 to make use of God, only as a helper in times of Straits and Dangers, when we find Help no where e else.

His Refignation to God was his daily Work; and under va-

rious Afflictive Providences, was used to say, That that was a poor Religion, that could not make a Life:

of God, abstracted from all Creatures. And often he would speak from his own Experience, That the most undoing Providences were the most gain. In times to his Soul. He also discovered his Proficiency in this excellent part of Godlines, in such Directions and Sayings as these. We are should give up our selves to God in every Petition; and pour out our Souls to him, even as he gives himself to us in every Blessing. And we should so give up our selves to God, as never to return to a Carnal Frame and Temper any more: and yield of our selves to be ordered by him, as a Child that is ordered by its Nurse. And that the want of a through h Surrender of our selves to God, makes one lame in b all other Duties. Therefore our Religion should not lie only in Notion, but in a total Delivery over of our selves to God: And until we come to that k clear Resignation, our Life will always be a burthen to us. And this giving away of our selves to fe God, should be with that perfect Surrender, as not to grieve at the Cast. Oh! (said he) could I embark my self in God, being born up by the Wings of his Spirit, and God guiding the Steerage with his own hand: What need I then fear meeting with own hand: What need I then fear meeting with Storms! Then no matter at all unto what Port soever I were carried: Then every Cross, every outward Affliction, Trouble, Danger, Loss, would be my Friend. Did I make God my dwelling place, all the World would be Privileges to me; all things would be turned into Privileges, and redound for my

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my good. Whence also he prayed, That we 17 might come to that clearness of Surrender unto at God, as to bear a stamp and likeness to the infiz-15 nite kindness, Christ manifested in giving hims self for us and to us. That as he did all things willingly, to work out, purchase, and procure Salvation for us; so we might accept of all the Gracious Offers of his Love, and improve it accordingly. That Renewing Work might be carried on daily. a And that we might lanch out of the Circuit of our down Wills, into his Will in all things; and be influenced by the Spirit of Christ, to a Conformity to h him, and growing up in him, as his living Members. n

His Natural Courage was ful- His Courage and r ly experienced by those that best

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knew him (in his younger Years, and so forward) to have been without blemish or defect. His Spiritual Courage and Fortitude was discerned throughout his Christian. Walk, and t in these following Expressions. 'In shaking Times, get such a Courage as flows from Faith; and not a meer Manly Prowefs. To be in a deadhearted, discouraged Frame under Crosses is 'bad; and to be joccund out of a meer Manly 'Stoutness and so to bear up is sadder: but a 'humble submissive Carriage, and a Liveliness e nourished by Believing, in going out of our felves, and casting all our Care upon God, s who careth for us, is an excellent Frame. And fpeaking to some (who were even ruined by outward Losses) he said, We should have been dead to our Estates, when we had them: Let us therefore now be dead to our Discouragements, in the want of them. And if we would not be Cowed at every Cross, let us be sure to make Death familiar, and be in a posture to die every hour. And that will fill the Soul with undaunted Valour and Courage, that nothing shall move it: for it is sence of Guilt, that plucks down the heart, and nothing else. And if the Sting of Death (which is Sin) be removed, how bold will the Soul be. And that holy Valour rises as Difficulties and Dangers rise; as the Ship upon the top of the Waves, riseth with the Waves. That 'tis no natural Valour will hold out in a day of Sufferings; but a mortified Frame of Spirit will then abide the Shock. And 'tis the Glory of a Christian, not to be faint-hearted under Trials.

The excellent Moderation and Temperance of his Spirit was ex-His Moderation and Temperance. erted in his own Conduct and

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His Moderation was known unto h Behaviour. all Men: His Temperance also was interwoven f in the Contexture of his whole Walk and Converse; who being Master of his own Passions and Affections, was temperate in all things. So that his heart was neither over-charged with the Cares and Incumbrances of this present Life nor ensnared by its Blandishments, Sensitive Delights

Delights, and Pleasures; or in any thing that might run into excess. And with a sedate serene Mind, he improved all Providential Occurrences, to ripen his Grace and Experience, so as to render him useful in his Station, for the Good of others, the Glory of God, and his own Profit and Comfort.

He was a great Redeemer of His Redemption of Time.

Time. That where-ever he came,

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he endeavoured, as Opportunity offered, to be improving it on the best Account; either in holy Conference, or by Counsel and Advice, or in Prayer, &c. especially wherehe knew he might be free. And upon that account, by way of Complaint, he once said, How useless and helpless are we one unto another, in the matters of our Souls; but in other Affairs, there our hearts can easily mix, and run one into another. And his Carriage and Behaviour was with fuch a Graceful Authority, tempered with Meekness and Humility, and Respect to all, according to their Rank and Degree; that even in his Minority, he was both loved and admired for his extraordinary Activity in all Religious Concerns. And he won exceedingly upon the hearts of most that conversed with him, in and about spiritual things; leaving a sweet savour. behind him, where-ever he came. And this was never perceived to abate or decay; but continued in its Vigour, and Fervour, even to

Old Age. In his Childhood, and fo forwards, he was an Enemy to all vain and idle Pass-time; but still striving to be receiving or doing good to his Power. And until he was hindred and prevented, by bodily Distempers, and Infirmities of Old Age, he would be both early and late, industriously painful and unwearied in the Concerns of his own Soul; allowing no more time for Sleep, Food, or any other neceffary Refreshments, than was absolutely needful. That when all the Family besides were in Bed, and fast asleep, he made choice of that time, as a sweet Repast to him, for Reading, Meditation, and fecret Prayer. And it was his usual Custom (which very rarely was omitted) when he went to take his Rest, to have a Light standing by his Bed-side, and his Bible before him; and as he lay in Bed, to be looking into it; musing on some Scripture or other for a confiderable time, ere he would compose himself to Rest. Which occasionally, a Friend in the same Room, once observing, asked him how he could possibly refrain, all that time, from Sleep. Unto which he replied to this effect: That the things he read and considered of were so serious, that they would not suffer him to sleep, whilft his Thoughts were therein exercised. And he had fuch a Command of the Temper of his Mind and Body, that there was not feen in him any Oppression of Drowsiness, whenever

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ds, he was actually concerned in the performance of any folemn spiritual Duty. And to obviate and prevent such Indisposure, his Care was, to fet apart the fittest Season for Religious Services. That instead of the torn, lame and corrupt thing spoken of in Mal. 1. 13, 14. the best part of his Time and Strength was devoted, and offered up to the Lord in Sacrifice.

His Heart-fixedness in Duty ness in Duty. further discovered it self in this one Passage; That his Judgment being desired, whether or no, in Hearing, and joyning with others in the Duty of Prayer, one might strive to charge the Memory with any felect Expreffions uttered by the Speaker; he replied only this, I should not then have my End in that Duty.

He was a Companion of all them His Company and that feared God; and the Saints, and Excellent of the Earthwere all

his delight: That of Choice, he defired to converse with no other. And when he knew not well the Company that occasionally he was among, he was somewhat unfree to speak, but would rather hear others, than speak himself; though he wanted not Skill, to deliver himself in proper Phrase, and in the most apt Expresfions. And when at any time, good things were spoken of, where he was present; if he perceived that they proceeded not from a heart, in the Speaker, duly affected with the things c 3

themselves, it seemed very irksome to him: And he would be frequently urging fuch Perfons, either in express words, or by some other hints, to be sure, That they were in the Life, Power, and Practice of the serious Truths they spake of; for that otherwise, he accounted it but the taking of God's holy Name in vain. He was an inward Friend to all he judged Gracious, of what Persuasion soever: for 'twas the Image of Christ, and Truth of Grace he looked at; and where he perceived that in any Person, there his Love went out, and his heart was endeared unto such, without further Enquiry. And when-ever he was in the Society of any, of what Rank or Degree soever, if their Difcourse tended to unprofitableness, was Jejune and tasteless (though in it self not sinful) yet he would feek to free himself from them, so foon as ever he could: and he would be often complaining, how his Soul suffered all that while. He also much dis-liked the Conversation of those-who were addicted to needless Debates; or fuch who manage Disputes about Religious Affairs, from Pride and Self-Interest, with Passion and Strife of Words; and not out of a Love to the things themselves: which he judged to be extreamly pernicious, whilst the Heats of such Disputes cool the inward Affections of the Soul to spiritual things, and all the Warmth of the heart turns into the Vapour

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pour and Air of empty Notion. For though he was one naturally inclined, and much given to confider the reason of things; and throughly to inform his Judgment, in Points both Civil, Moral, and Religious: (And to that end he affected to be present at such Arguings, which tended to find out, discover, and make plain useful Truths.) Yet he had a great Aversasion to, and did much complain of Litigious and wrangling Debates; as being fo far from advancing Religion or Holinefs, as that it did principally arise from a decay of the fame, and want of the Sence and powerful Influence thereof. And thence, according to the Rule of the Apostle, he would studiously and constantly endeavour to withdraw himself, I Tim. 6.4,5. and was wont to fay of Persons he esteemed Religious, Judicious, and Savoury; That such and such were Juicy Christians; Trees of the Lord full of Sap: whose Society he greatly prized.

His Charity in Case of Evil His Charity.

Reports, was fingular. He was very shy and unwilling, to hear or receive an evil Report of others, much less of his own accord to mention it; and principally, if he judged them to be sincere in the main. He had a great dislike of a Censorious Humour, which some who are truly good, through Inadvertence and Temper, are too much addicted to (not watching against it as they ought to do) contrary to that Meekness of Christ, c 4 which

which he did continually endeavour to imi h tate. And when he saw it needful to condemn the Actions of any fuch, yet he would shew so Candor and Respect to their Persons; either z by concealing their Names, or in putting the h best Construction upon what was said or done t as far as the matter would bear. And he would commend and cherish the least true Good he faw in any. And in case of private Wrongs he advised thus; Forgive private Wrongs, before you reprove them: Forgive the Wrong, before you repair your self upon the doer of it.

He was rich in good Works, rea-His Liberality. dy to distribute, willing to communicate. And as 'tis spoken of the Macedonians, not only according to, but beyond his power, he was willing to relieve Persons in distress; especially those who were of the Houshold of Faith. And he did very much grieve when he could do no more. The Sin of Covetousness was not at all seen in him: and he would say, 'Tis a brave thing to be Large-hearted, if done in the Spirit of Faith and Holiness.

His Faithfulness in Advising and Reproving.

When he exhorted any, it was with weight and feriousnels; and when he reproved any, it was with great respect to their

Persons, according to their Quality and Degree; yet would not spare, closely and sharply to blame what was reprovable in them: and

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is he often bewail'd Peoples Unfaithfulness, in the on Omission of that Commanded Duty. And alw so he misliked their sinful forwardness, in blazing abroad the Failings of others, before they had observed Scripture-Order, in dealing with them more privately.

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His Sympathy and Sympathy and Compassion Compassion.

were deeply rooted in his heart, and eminently exercised in his Life: that in a great degree, it may be said of him, as Paul spake; Who is weak, and I am not weak? Who is offended, and I burn not? And peculiarly towards his unconverted Relations. Oh, how bemoaningly would he, upon all occasions, be spreading their deplorable Condition before the Lord? And with respect to outward Afflictions on any of his Friends, he was most feelingly affected. That in writing to a Kinfwoman of the death of her Husband, he used these words at the Close of his Letter; I cannot enlarge at this present, for everyword I write, makes my heart to ake. And when a near Relation of his lay very fick, and in great pain, he told a Friend of his, how much affected he was therewith; and that he could not fay which was in greater Anguish, and suffered most; himself with the sympathizing sence of that pain, or his Relative, that did personally and immediately bear the same. And further, in the hearing of the same Friend, speaking of this Grace; he said, If we

could make others Distresses our own by Fellow feeling, we might get Good by their Afflictions of as if we our selves were in their Case. And that we should by Sympathy, as much as we may, die with every one that dies; and that would make us serious Christians.

In his Contracts and Dealings he was very wary not to exact upon the necessities of any in buying or selling; or to act by any indirect way whatsoever (noted in Prov. 20. 14.) but ever observing that blessed Rule of our Saviour, in Matth. 7. 12. And when he had hired, or made use of Persons, in any Work or Labour; he would not only pay them their due, which was agreed to, and promised, but most frequently he would give them somewhat over and above; especially if he judged them to be poor and needy.

His Diligence in his Calling, with a holy Frame of Spirit therein. That whilst he had bodily strength and Health to manage Worldly Employments, he was always active and industrious

therein; and he could not be ever charged with any wilful Omission: Yet all the while he had his Mind so composed, that he was ever in a readiness to a due and regular Attendance on the solemn Duties of his high Calling; not suffering any outward Occurrence, of what kind soever, to distract or unsettle his Mind. But when he approached to God, in the actual

Exercise

Exercise of any Religious Duties, he was still ons furnished with such variety of Matter, and Diha vine Rhetorick, as if all his preceding time had die been taken up, in and about spiritual Work: Such was the habitual Frame of his Soul towards heavenly things. And he gave this Adgs vice; That we should do Worldly Business, with p Diligence, Patience, Moderation, and Faith; and or with such a self-denying respect, as if it were the ed sole Interest and Concern of another, rather than our own. And when we would make a fudgment of our selves or Actions in matters doubtful, we in should put our selves in the Room of a third Pery son in the Case.

His great Love to the Church His Love to the and People of God rendred him Church and People

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ceffor in Prayer for them. That upon whatfoever Immergency, relating to the Church of Christ in general, or any Member thereof in particular; even for fuch whom he never knew or faw, on the first notice of their Distresses, he would be wrestling with God in secret Retirement. And if other Christians were (at fuch a time) near, or occasionally present, he would be also urging them to the same Work; faying, Come, let us lift up our joynt Requests to God for them. And this at any time of the day; and constantly at set times for Prayer, he presented their Case and Concern most affectio-

fectionately before the Lord, as a thing which be always lay very much on his heart. And for in the Church of Christ in general, his Petitions n were observed to be such as these: That God I would visit Zion, the whole Church, and visible Bo. p dy of Christ here in this World. That it might be a Glory in all the Earth. That as he hath taken the hold of the Plough, he would carry on his own to Work. That he would look upon his Son, look upon his Covenant, look upon that Redemption he hath contrived and designed, for the bringing in of Souls unto himself, to bestow his own Free Grace Pupon, in making them Vessels of Mercy and Glory. That his Church might prosper, and every faithful of Member of it; and become Glorious in Holiness. That the Son of Righteousness would break forth. and sparkle upon it. That his Ordinances might be maintained, his Gospel run and be glorified, and get Ground every where. That God would tender his People as the Apple of his Eye, as a Royal Diadem in his hand, and as the Object of his Delight. That he would give a mighty Check, and a dreadful Rebuke unto the fury of all such as bear ill Will to Zion: And that all Oppositions and Combustions against his Interest, might tend to the Advancement of it, of his Glory, and the furtherance of the Gospel. That Holiness might spread P it self throughout the World, and the Month of I Iniquity be stopt in all the Earth. That all that Enmity against God and his People, which hath been

ch been in the World, ever since the Infection crept or into our Natures, from Satan, the Prince of Darkns ness, might be destroyed, and come to an end. od That his People might glory in his great Salvation, 80-procured and purchased by the Undertaking of Jebe sus Christ on their behalf. That he would rule in en the midst of his Enemies; bearing down the Spion rit of Wickedness, and all the Contrivers of Misp-chief. That he would remember his People under he sore Trials, and be in the midst of the Storm; and of say unto them, It is I, be not afraid; and prece pare them for every Shock they shall meet withal, before the Son of Man appeareth. That the Ihrone of his Grace be lifted up, and the Rise of his Glos ry made conspicuous. That the Sceptre of Jesus h. Christ might sway it self, and become Glorious; by Counter-working all the Wisdom and crafty Cound sel of the Serpent's Seed. And that he would not d suffer his People to be in any Pit, out of which his Arm cannot help them. That he would keep his Ministers, as Stars, in his Right Hand; that his Enemies, which are as the Tail of the Dragon, might not scatter them. That all his People might be enabled to meditate Terrour, and not be afraid, when he shall arise to shake terribly the Earth. That Salvation might be for Walls round about his People, and that God would cause his Glory to shine forth. That God would save these Nations with a mighty Salvation, and undertake for his own Glory in the midst thereof. That for such as are

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under Bonds of Guilt, he would deliver them by his Rescuing, Pardoning Grace. That he would v be mindful of those under inward Trouble, by rea-son of Pollutions within, and Wounds of Temptation from without. That spiritual Objects might d be great in their sight; and that he would bring them out, with some notable advantage, over all the Powers of Darkness, that lay Siege against their Faith and Hope.

His whole Life attested the to His Tenderness of Tenderness of his Conscience; Conscience.

and it was particularly remarkable in these two Instances. First, When he had at any time, Moneys lying by him to any value, he would lend the same, without demanding a Penny Interest. And when-ever he received any Interest, he would be fure to bestow it wholly in charitable and pious Uses.

Secondly, Whilst he had Trading abroad, on all Goods Exported and Imported, he was very careful of paying the full Duty-or Custom, thereon rated and required, without Diminu-

tion.

His high Esteem of Repentance and Applications Christ.

His high Esteem of the Grace of Repentance, with his Applications to Christ, shewed it self, in his frequent lamenting Confes-

sions of Sin, and praying for great measures of Repentance for himself: and exhorted others to the same necessary Work. And he was a

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diligent Searcher, and curious watchful Observer of his own heart: who could not bear with any Guilt, but would make fresh Applications to the Blood of Sprinkling; saying, To be un-der Guilt was sad; but when we are laden in the Sence of it, if we carry this Guilt to Christ, and venture on him for Pardon and Mercy, we shall a not be cast out. And how it was an evil and a bitter thing to depart from God; but far more bitter e to stay away from God, when we have departed from him. And to this effect he expressed himself in Prayer; That by Nature we are averse to the Convictions of God's Spirit in his Word; and Satan is ever blowing up his Spawn and Seed within us, whereby to Spoil our Taste and Relist of things pure and spiritual; and interrupt our Peace and Communion with God. And therefore that God would cause us more clearly to discern the Corruption and Malignity of that Evil that is in our Natures, and make us to know all our Abominations, and whatever is repugnant to his holy Nature and Will, both in our Hearts and Lives; and make us freely Sensible of, throughly ashamed, broken, and humbled for the same. That he would raise us up to a greater Antipathy against all that, that is displeasing to him, and hurtful to our Souls. And that no Interest might hinder or squeeze out the working of his Grace within us, as not to have Freedom to act. And that all that might be conquered, that would interrupt the Intercourse of his

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Spirit with our hearts. And that he would not suf? fer us to Spare and include any Corruption, or leave any corner of our hearts, wherein Sin may be at Peace. That no Agag be permitted to live in us. That his Fear might Garrison our hearts, against all the Invasions, and prevailing power of our own Corruptions. And that Satan by his Wiles, might not sweeten us into any Bonds of Guilt. And seeing that we are apt to grow hard continually, and it is God's Power alone, that can soften, help and heal; that he would cause us to experience the transforming Power of his Grace in our Souls; making all new, and refining us every moment. That we might get into Jesus Christ, and make him now our Advocate, who will be our Judge. And because we need Converting, and new Creating evermore; that Regeneration-work might pass upon us continually; and we made all over new, and be prepared for all his Concerns. That he would baptize us into the Grace of the Gospel, and cause us to live answerable to so high a Calling as that is. That we might be baptized evermore, into the Father, Son and Spirit; and so receive Life and Quickening from Jesus Christ, who is our Head. And when our Guilt is upon us; That the Lord would keep our hearts tender, to feel the Smart of Sin; and so hasten to our Physician, to be bound up, and healed: And not Suffer our Wounds to wrankle and fester, for want of coming to him for Pardon and Cleansing. That he would make us go out

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out to him, and never neglect or keep aloof from his Recovering Grace; else me shall provoke him more and more, by undervaluing the Riches of his Grace; and refusing the Remedy he hath provided for Sinners. That he would make up every Breach, and cause us to be all over plunged in the Fountain opened for Sin and Uncleanness.

What the Scripture reveals His Proficiency in

and promises; That the Root of the Righteous yieldeth Fruit: And whose Hope the Lord is, shall not cease from yielding Fruit. That the Godly Man shall bring forth Fruit in his Season; and in Old Age, shall be fat and flourishing. And he that abideth in Christ, and Christin bim; the same bringeth forth much Fruit, was in an extraordinary measure fulfilled in him. And all those Heavenly Doctrines, and Practicable Truths which he understood, believed, and professed, he lived over. His Practice agreed, and held pace with his Principles. That what his head apprehended, his heart affected, his Will embraced, his Life manifestly declared and published. And when bodily Strength decayed, yet his spiritual Vigour still remained: And his Bow abode in Strength, and the Arms of his Hands were made strong, by the Hands of the mighty God of Jacob. And fuch was his Fruitfulnessin well doing, that those who at any time discoursed him about Soul-Concerns; it was their own Fault and Omission, if they parted from him without some real benefit. His

His frequency in Meditation His frequency in was very remarkable. Whence Meditation. he was noted often to fay, that, That Soul could not thrive much in Grace and Ho-

liness, that was not much in Meditation.

His Freedom from Envy and distracting Cares.

His inward Tran-

quility, Peace and

Foy.

His Freedom from Envy, and distracting Cares was obvious to those who knew him best, in the general Course of his Conversa-

tion. Whence also he was observed to say, I bless God, I have no Temptation at all to envy others Pro-Sperity: and'tis a great favour from the Lord, that Thave much freedom from Anxious Thoughts, touching what God will do with me, as to my outward Condition, and being in this World.

> His inward Tranquility, Peace, and Joy was patent to all, sofar as

> it could be outwardly discerned; not letting fall, in the observation

of any that were most conversant with him, the least word of repining at any time: And 'tis also ratified by these Suggestions which he recommended to others from his own experience; with the way how to attain it; faying, The Lord never made Flesh and Blood, to be a Weapon to conquer Despondency: The Soul must escape from all Creature-Refuges, if ever it will have true quiet. That if a Man will have Solid Peace and Content, he must first have God to be his God; for true Peace and Quiet is in him alone. That a Man cloathed with Rags, may bave

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have as much inward Content and Satisfaction, and far more, than the ricbest and greatest man in the World: for our Happiness lies in the right Compofure of the Mind, and not in the greatness of any outward Condition. And that whatever befalls us in this World, is ordinarily, so far fweet or bitter to we, as we fancy it to be. That as outward Profit makes the trouble of any Undertaking sweet to the Man that prospers in the World, so if we could live in the faith of this, that all things shall work for good, we should be as much satisfied under Afflitions, as in the greatest Worldly Prosperity. And he would often fay when he returned home, from amongst the Persons and Affairs of this World; That he had no quiet, till he had poured out his Soul to God in Prayer: And if there he did not meet with him instantly, yet still he had no Peace, till he had regained the Presence of God again. And that walking with God was the joy and delight of his Soul.

His Self-denial shewed it self, His Self-denial, in his Humility, Dependence on God, Mortification, Resignation, and Heavenly mindedness; which hath been before declared. And to this purpose he advised, That we should cease from our selves, and so think, speak and do in the name of Christ. That all our Thoughts, Speeches, and Actions should be managed by us, as the Thoughts, Words, and Actions of Jesus Christ; for by going out of our selves, we are made his, and he is made

ours. Ab there is very little Christianity in the World I would be for God while I live, and for Heaven when I die. Mine own strength never did me good. Faith abhors all manner of Aid that Flesh and Blood can give: It undoes a poor Creature in a Saving manner. There is a holy venturing on God: Little do we think how kindly God takes it, when we throw our selves upon him: such a venturous Soul is always acceptable to him. Oh, for some awakening Visit from Heaven, that may alarm us out of our selves, into the City of Refuge, before we are benighted. He also prayed That the Lord would come into us with Triumph, and trample down whatever is opposite to the Purity of his Nature, in our Souls. And in regard all our mischief arifeth from the unmortifiedness of our Wills; and our Sores and Wounds, and the grieving of God's Spirit is caused by a sinful Indulgence towards them; and the exercise of en faith love, and all other Graces is fuspended, when we are lead Captive by them; that therefore the Lord would save us from a selfish, fleshly Will, and divorce us wholly from it: and then when we come to die, the Jeparation of the Soul from the Body will be but a small thing to us.

His Thankfulness to, and Blessen God, with Praise sing of God, was observed to be his continual Exercise. He was not known at any time to murmur under the sharpest Trials; but would evermorre be justifying God, praising and speaking well of his Name, and persuading others to do the like. And he greatly delighted

delighted to praise God in singing of Psalms, especially on the Lord's Day; and he much bewailed, and blamed the great neglect of it, in this present Age.

He had a great Esteem and Ve- His Reverence towards Superiors. neration for Authority and Government, as being a Divine Ordinance: and did highly disapprove and condemn those, who did manifest the least Contempt thereof. And would pray for the Supream Powers, according to Scripture-Rule.

His Thoughts and Meditations His Meditations on Death.

were much on his last Change.

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And thereupon he would frequently take occafion to speak something concerning Death; to awaken both himself and others, to a due and serious Preparation for it; in such Sayings as these. That we are shortly to remove hence. & take our flight; when the Volume of the Book will be closed up, and the Ministration of Gracewill be at an end. There must now be through work, in giving away our selves to God; else'twill be a dismal day when we come to die. Death will make us to have other manner of thoughts of things, than we have yow: Death will represent things in other Colours; 'twill stretch every Vein, assuredly. We should live always as those that have hope towards God when they die; and that are ready every day, to step out of one World, into another. That such a flying to Christ, as is accompanied with a Resignation of our Wills to his Will, is the best Preparative for our Changes

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Change. When I am going to leave the Body, if I have not an Ark to fly unto, I must perish in the We are going to live with Spirits, where will be no body at all to converse with; and what a Life is that! Let us then always follow the Leading and Conduct of the Spirit here. We should by Sympathy, as much as we may, die with every one that dies; and that would make us serious Christians. We must shortly leave this World; and because we are not willing to part with it, God tears it off, that himself may be all in all. We are lanching out of the World apace, and our last Change is near; only I would not have it come as an unexpected Surprize. God did not deliver the Marbyrs of old, but by Death: and so he may dobyus. And what awretched frame of heart have we, that we are so easily satisfied, to leave some things relating to our greatest Concern always undone: Some little something (as we account it) still to do? But when we come to die, and to leave the World, how will that swell at such an hour ? I know no Terror greater, than for a Man to go out of the World, out of God, and out of Christ; and yet the most do fo. And when at that time he was answered by a Person present, Your Case is not so; he replied, It is an amazing Mercy: I am wonderfully saved. And he further faid, Time of Health is the Opportunity: The great things of the Souls Interest, in Sickness, or on a dying Bed, is a bad time to manage. He

He lived much in an Exercise His Prospett of Faith, upon the Glory of the Glory. future State; which was a wonderful Support and Comfort to his Spirit: and he did continually take in large Views and Prospects of it. Whence he was observed to fav, before his last Sickness; That he had such an IDEA of the Glory of Heaven, that (he thought) he could furnish a Book with fit Matter, on that

Glorious Subject.

And as he lived in all manner His exemplaryCarriage at his death. of Conversation, holily; so he finished his Course, and died triumphantly. Which fully appears in his last Speeches and Prayers: Continuing in a lively and vigorous Exercise of Spiritual and Heavenly Graces (especially Faith, Hope, Patience, Self-Refignation, full Assurance, and Longing to be with the Lord) to the last period of his Life; when Grace issued in Glory, and an abundant Entrance was ministred to him, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

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PRACTICAL DISCOURSE

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Nature, Means and Method

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SALVATION.

Isaiah 45. 17.

But Ifrael shall be faved in the Lord.

HE poor Dove being sent abroad, and gliding over the great Flood, at last found an Olive Branch, and returned to the Ark. In like manner my confused thoughts have soared hither and thither, over the face of that great deep which the first Apostacy drowned Mankind in; and having turned over the Scriptures, hoping thence to receive some news, after such a dreadful Shipwrack; this Scripture comes slying with an Olive Branch in its mouth; (Saved) (in)

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Nature, Means and Method

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SALVATION.

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the next word comes in, and shews the nature of the deliverance, the certainty and the manner of it; the first word like Ahimaaz, says, 2 Sam. 18.28. Alt is well, but Cushi declares the matter, and how 'tis accomplished. Salvation plainly afferted, is glad-some news, but lest so weighty a business should be mistaken, and that the understanding might the more be convinced; the means by which 'tis obtained, and the hand from whence 'tis procured, is drawn forth (In the Lord) as delightful a sentence to a sinner, as that which Belshazzar saw was terrible to him, that made his Joynts to tremble, but this makes the lame to leap as an Hart; this makes the Wilderness to blossom as a Rose.

(Saved.)

The meaning of word (Saved) Isa. 49. 6. reacheth far even to the ends of the Earth. It importeth a state of security from the evil of sin, (Mat.1.21.) of Enemies, (Luk.1.71.) of Satan, (2 Tim. 2. 26.) of Hell, Wrath, Condemnation, (1 Thes.1.10.) from the evil of all distress in this life, &c. (Gen.48.16.) and hereafter,

1 Thef. 1.10.

It importeth an investiture and possession of all real good in this life, and in that to come, viz. Conversion, Calling, (Atts 11.14. 2 Tim. 1.9.) Justification, Sanctification, Adoption, Strength, Acceptation with God, Blessing, Manifestation of God, Knowledge of the Truth and every good thing that may tend to enable the heirs of life to dispatch their work, quit themselves victorious, and lead them at last to their Fathers house, (Att. 1.2. 1 Joh. 1.9. Jer. 31.9. Jer. 15.20. 2 Cor. 6.2. Pfal. 28. 9. Isa. 35.4. Att. 11.14. Deut. 33.29.) the walls whereof are Salva-

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God's part thereby; for discharging of which, he is made a high Priest; and so he procures it, and maintains it, in the power of a King, and reveals it as a Prophet: all which Offices he was anointed to, and qualified for, in his own Person. And by reason of that Essential Union with the Godhead, in which he stood, the Father delights in, and owns him as Son of Man; and doth every way fuit with him, as the Father of fuch a Son, who is both God and Man. The Spirit also, which proceedeth from the Father and the Son, doth (through the fame Union of the Divine Essence) also suit with him, and operate by and through him, as the Spirit of him who is both God and Man in one Person. Hence ariseth the Perfection and absolute Compleatness of the Mediatorship; I am not alone, (faith Christ) but I and the Father that sent me, Joh. 8. 16. And the comforting Spirit shall receive of mine, and shall shew it unto you. Joh. 16. 14. For the fulness of the Godhead dwelleth in him (bodily,) Col. 2.9. and joyntly, and carries on the work of Mediatorship; which was personally untertook by the Eternal Son, who is made Ema-And this answers the Question which Philip made; Shew us the Father. Hast thou not seen me? (faith Christ,) He that hath seen me, (viz. by the eye of Faith, as I really am and ought to be looked upon) hath seen the Father, Joh. 14.7. Every Action and Revelation of himself, is the Revelation of the Father, Son and Spirit, in the distinguishable working of each Person, and yet united in the same God, who worketh all in all. Christ suffered as the Son of fuch a Father, and the Father (in this defign of Mediatorship) was cloathed with a true Fatherly Relation, to the incarnate fuffering Son; and the Eternal Spirit, which proceedeth from the Father

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and the Son, did put forth his Almignty Essential Vertue, in the offering up of the Body of Christ upon the Cross: Which Union of Father, Son and Spirit, in God our Saviour (Tit. 2.13.) appears in Joh. 17. and Heb. 9. 14. So that all the Persons, in the saving of Man, doth (as it were) concenter, and work together in the Person of the Mediator. The Will of the Father, Joh. 4. 34. The Mercy of the Son, Heb. 4. 13, 14. And the Power of the Spirit, Heb. 9. 14. and Rom. 1. 4. All which being one in the Divine Essence of God, meet together in the Person of the Son, who is, according to the Eternal Decree, God and Man, through his Union with and in the Godhead.

God thus manifested in the Flesh, and, as Father, Son and Spirit, laying the foundation of Mediatorship in Jesus Christ, the Eternal Son, God and Man, doth also, in and with him, carry it on, as a Father to, and Spirit of him, who is God-man. And for this cause the Gospel is called the Word of Truth; in respect, not only of the Matter of it, but the legal Testimony that it receives from these three Witnesses, as the Declaration of the Counsel of their

own Essential Will and Purpose.

And in regard the Son of God, in the Name and Co-working of Father, Son, and Spirit, undertook the Mediatorship by taking Man's Nature, every mortal person that has the nature of Man, stands alike near to him, in the Dispensation of the Gospel-Call. It puts aside other Mediators: The Angels are Spirits, and have not Humane Nature, in which to mediate for Man: Christ himself is nearer to us than they are; he is Man. The Spirits of Just Men made persect, cannot mediate for us; for though they are Humane, yet they want living Bodies:

dies: but Christ has his Humane Body with him; and therefore is nearer to Men, who are cloathed with Flesh. Neither can one mortal Man, mediate as a Mediator 'twixt God and Man, because though he have the Humane Nature in him, yet it is in him personally, and not representing the whole Race of Man; as the pure Nature of Christ, the second Adam, doth: And besides, Mortal Man is but Man; but Christ is both God and Man, that he might lay his hand on both parties, God and Man, to reconcile them together, as they are reconciled in the Person of the Mediator, Col. 1. 19,20,21,22. Promises cannot mediate; for Man has no right to them, but through Christ first. Duties cannot mediate; because they are loathsome, without a foregoing Interest in Christ. Graces cannot mediate, because they are Fruits of Reconciliation through the Mediator; the Fruit cannot be the cause of the Root from whence they come.

So that as Jesus Christ, in being Mediator, took our Nature (viz. that Humane Nature that is in every person of Mankind) into immediate Union with the Godhead dwelling in his Person, so this Jefus Christ, God and Man (in the Relation he bears to the Father and Spirit, and they to him, in their mutual concurrence in this great work of his Mediation) with him, having fealed and anointed him thereto, that he might compleatly effect it, he is the true immediate Object of a Believer's eye; and he who (renouncing all other names and helps) flies thither, shall be faved by him, Act. 4. 12. He that seeth the Son, and believeth on him, shall have everlasting life. His appearing in the Promises doth make them a Convoy to bring the Soul to him; which would otherwise, be no better Guides, than the Light to a

blind Man. His presence in Duties makes them the way and door of approach; which would otherwise be no better Guides (by fingle gazing on, and using of them) than a Lanthorn in a Man's hand, can be Guide by gazing on it; and leading himself round about in a Circle, by the light thereof, not minding the way, or the door, to find which, that light was

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appointed and intended.

The Graces of his Spirit are the Beams of that Excellency that is in his Person, and the Streams which slow from the Fountain, which are subject to Intermission, and stoppage, without the constant supply, which they receive from the Sun, and the Fountain. And therefore, a Biliever's eye and aim must be tending to an immediate pitching on, and closing with himself, as the proper course and sure way, and only orderly means to find rest and safety to the Soul.

The Aim of Faiths
Eye desirous to attain its Mark.

The next thing to be considered is, to enquire, how the Eye of Faith is to be levelled at, and exercised upon this perfect and glorious Ob

ject, so as to change the Soul, from bearing the burthen of its own guilt, and to get power against the defiling nature and power of sin; and so to carry on the change, from Glory to Glory, after the Image of Jesus Christ, by the vertue of his Spirit, 2 Gm.

3. 18.

The Dispensation of the Gospel is the Glass; the Glory of the Lord there appearing, is that which Faith fixeth and feedeth upon: it passeth through the Glass, and seizeth upon Jesus Christ, represented therein; and there stays, till it hath enamoured the Soul into the same likeness. The Glory of Christ begets an Image of Glory in the heart of a Believer, of the same nature with its self.

Indeed

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Indeed, there is a transient closing with the Promises, as with a Neighbour, who can tell where the Souls Friend dwelleth; and so do the Ordinances; and so far the Spirit of the Father lodgeth in them, for the help of the diligent seeker, to draw him to Christ. The first motion also of that diligent seeking proceedeth from the Father, who worketh with the Son, by the Spirit, to draw the Soul (in true method) to the Person of the Son, as Mediator; in whom the Father, Son and Spirit gives the Soul a satisfactory Meeting, Joh. 5. 17. c. 6. 44, 45. and c. 14. 23.

But the Knot of Union, by which the Soul partakes of the Life and Glory of God, is not perfectly knit, till the Soul actually enters into the Fellowship of Christ, the Mediator, I Cor. 1. 9. and for this very end, serves the preaching of the Gospel,

in the Dispensation of it, Col. 1. 28.

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The Soul being thus ushered in, treats with, and fixeth on Christ absolutely and immediately, and lays hold on his Personal Worth only, as the Foundation of its hope and help. The Soul has gained a great deal of Beauty in Christ's Eye, when once 'tis brought by his Spirit, to leave its own Idols, and forsake its own Country, and to trust singly under the shadow of his Wings, there Blessedness begins; as Boaz said to Rath, Ruth 2. 12.

And here the Soul closeth with the All-sufficiency of the Mediator, pondering the large extent thereof. And whereas the Soul is usually more troubled with the Aggravations of sin, and the Circumstances thereof, than about the sin it self, and about its infincerity and want of feeling remorse, and sufficient detestation against sin, in its repentance, and much molested with the stain that Guilt leaves on

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the Consence; and finding, that neither remove to of Guilt, nor power of Cleanfing, nor freedom from Dits just A cusation, can be got from the Consultations of a bounded Spirit, it falls nakedly on the All Grufficier v of the Mediator; and there it beholds Experience. him, as one able to take away all fins, in their whole tis His Body was given him for that end: and Lo although his own Body was pure, yet it was in the w likeness of the flesh of sin, or sinful flesh, and depra-fin vation of Nature, received from Adam; that as far Wa as any motions of fin, or capacity of finning is found in in Mankind, he did bear the likeness of that State, ne And so is called the second Adam; not only as one representing the Elect Seed of Grace, but also as being the Superadequate Antidote, to conquer and remove all Poyson that entred upon Mankind by the fin of the first Adam. The Nature of the second Adam is made as perfectly holy, as the first was defiled by fin, and became perfectly finful, as appears in Rom. 5. And in regard the strength and slaying power of fin lies in the Law, his Humane Nature was made under the Law, subjected to the whole Law, as far as it had to do with finful Man, for this end, that he might redeem them who were under the Law, from being under any condemning or accusing Sentence, or sting of punishment from thence; which he bringeth about by obeying it, & fatisfying for the breach thereof, made by finful Man. Sin is therefore fin, because 'tis against the Law; he therefore is made under the Law, and that to fulfil its Commands, and bear its doom. Though fin be finite in the Transgressor, yet 'tis infinite in respect of the Object, the infinite God. But the Obedience and Suffering of Christ, was of an infinite extent in respect of the Person, because 'twas the Act of God-man; and in the Vertue also, because 'twas a contrived

contrived Reacedy, in the Council of God's Love, to outstretch the injury that was done to the infinite Divine Majesty, by finite Man. Hencout is, that this Remedy carries with it the Terms of Amounding Grace, Rom. 5. 17, 20. and unsearchable Riches, Ephes. 3. 8. The All-sufficiency lies also in this, that it is a free Gift, considering that the Gifts of Cod's Love are infinite, as his Nature is; the thoughts of which do, by Faith, bring in a Foundation for infinite Justification and Righteousness; and makes way to the rest of the purchased Possession, that lies in the Person of the same Redeemer; the infiniteness of his Goodness, and Drift in this design, which could never suffer disappointment; the infiniteness of his Wisdom, that could never mistake; the infiniteness of his Love, that can never cease, nor Power fail.

And fince the Nature of the Salvation of God is infinite, it is brought down into the Person of Godman; and from him, into the Ordinances; and so by the Spirit, into the heart of Man; retaining still its infinite Nature. In Jesus Christ, the infinite God is made Flesh, in the Ordinances, he speaks by Man's Voice, in the faith of the heart he dwelleth; carrying the Soul (by the Operation of his Spirit, to look upon him, and hear his Voice in the steps of his Condescention) to the true enjoyment of him-

felf.

Tis comfortable to have the Teflimony of a good Conscience, Prov.

15. 15. and power over Corruption,
and Soul-disquiet thereby: but I must not begin
there. God begins my Righteousness and Freedom
in himself, and brings it forth in the Person of Jesus
Christ: I must begin it there also; and as it is perfected

fected in him, I must perfectly suck to thence, con tinuing perpetually at that Breast, Heb. 10. 14. ne ver expecting to have it mended, by any thing I could do, though it were the obeying of the whole Law, Gal. 2. 16. for my Obedience is but the Obe. dience of a stained Nature, that has already broken When Guilt, Defilement and that righteous Law. Weakness of a foolish, depraved heart, lies upon me as a lump of Lead, I get nothing by talking with it; as Solomon faith of the Fool, Answer not a fool according to his folly, lest thou be like him, Prov. 26. 4. for this talking with Guilt and Weakness, draweth my Soul (which is made free indeed by the Son of God) to the likeness of that Guilt and Weakness, and my justified Conscience begins again to lick up the old Vomit of Fear and Bondage; but my work is then to cast my self, by naked Reliance on Jesus Christ, who justifieth the Ungodly, Rom. 4. 5. as being compassed about with the Guard of God's free everlasting Justification, in the Person of Jesus Christ; and having the shelter of this Guard, then I may return, and plead with Guilt, and hear the complaints of my heart, and the accusations of my Conscience; and give them Answers, from the fulness of Christs Atonement: and thus again the Fool (if fuch a term may be used in this comparison) is answered, lest he should be wife in his own conceit, Prov. 26.5. I mean, that the Spirit of Bondage, which by the advantage of my own fin, pleads rationally against my Peace, till Faith comes with the Tongue of the Learned, and pleads the Mystery of Free Grace, against the Plea of Reason; and the Righteousness of Christ, and his Holiness, against Sin and Guilt. Nothing prevailed against Sampson, till he betrayed the Vow of God that was upon him: so nothing can prevail against

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gainst the Peace of Justification, till Guilt divide beween the Soul, and naked Reliance upon the personal Perfection of Christs Sacrifice and Mediatorship. The Soul that lays his Foundation thus, will not boast in himself, Rom. 3. 27. nor wrong the Visits of God's favourable Countenance by Pride and Wantonness. nor yet despair when Storms arise; because his foundation is upon a Rock, and his fafety is not at all any of his own Handy-work. As far as he beholds this All-sufficiency of Christ's Mediatorship. the eye affects the heart to fecurity and strength, and crumbles all Self-infficiency to powder, and blows away the Egyptian Locusts of Guilt and Fears, into the Red Sea, and restores Pacification and Quiet to the Conscience; and from this glorious Sanctuary, the Soul comes forth to do the Actions of a new Life, by the vertue of another Spirit, the Spirit of Love, and a found Mind; and worketh the Works of God in the World, and takes pleasure in obeying the Truth; and, if it were possible, it would actually keep the whole Law; in as much as being now eternally knit to Christ's Person by Faith, the Law, by the Spirit of Christ, is written in the heart.

This naked Reliance on Christ's Person, was the great endeavour, and (left to us as) the experience of the Angellos

of the Apostles,

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A Faith of which nature was exercised eminently by the holy Men of old; Abraham, Rom. 4. 20. David, Psal. 71. 16. Paul, 1 Cor. 2.2. and Phil. 3. 8, 9.

There were two foundational Reasons mentioned, why the Soul is wholly to cast it self on the naked personal Merit of Jesus Christ; viz. because he began our Righteousness, and he only perfected the same for ever; and those reasons well weighed,

have

have great strength and motive-vertue in them, to be get Faith; and besides, tis commanded as the absolute Condition of Salvation, Ast. 16. 31. Believe, and thou shalt be saved; in opposition to which, Unbesides is made (in the dispensation of the Gospel) the reason of dying under the guilt of sin, Joh. 8. 24. For the Gospel doth so perfectly hold out Jesus Christ to be the Propitiation for all the sins of the World (through the value of his Death, and open streeness of the Tender thereof) that the very Hinge of Salvation and Damnation is turned upon the Faith of the heart therein, or Unbelief thereof, as being the most necessary and suitable Requisites, for the stating of the Soul into an actual condition of Life or

Death eternally.

Yea, Christ pronounceth forgiveness of sins to the Palsie-man, Luk. 5. 20. upon the meer Account of Believing. And the Apostle Paul declares the Righteousness of God to be upon all that believe, with out making any difference upon any other respect, Rom. 3. 22. This one thing saved the Thief upon the Cross, when he had not opportunity to make Satisfaction for all the Wrongs and Robberies he had done. This makes the Apostle Paul so labori ous to preserve this Mystery from the least mixture of Legal Righteousness, Gal. 5. 2. Because a Believer's State and Life is wholly by Grace, I Cor. 15. 10. which entirely treats with the Faith of a Believer, and not with his Works of Righteousness or Sin: the one cannot help, nor the other hinder; because they are as the Elements of another World, as they are called, Gal. 4. 3. and can neither mend nor hurt that Justification by Jesus Christ, revealed from Heaven to a Believer, no more than Earthly Food can feed a Spirit, or a material Sword wound an Angel. And the

Jesus

be reason is, because the Person of Christ is the Ark where Righteousness and Pardon is kept, and conveyed singly, by the Spirit of Grace, to Faith (which he is the Acceptance of the same) and so it is sure from the any personal qualifications on Man's part to hinder it, where 'tis by the Spirit of Believing accepted, Rom. firs 4 16.
This Justification of a sunner by Faith in the Per-

fonal Satisfaction and Righteousness of Jesus Christ, is that which lays a firm ground for Assurance of Pertilifeverance; because the guilt of sin is done away, and he pardoned, at the first believing on Jesus Christ: and if they be then done away, their guilt cannot really or return; for the pardon of sins, and remembring them no more are joyned together, Heb. 8.12. Nei-ther can fins committed after the Souls Conversion to God, by Faith in Jesus Christ, hazard the final fate of such an one; because his person was made hacepted at the first closing with Christ by Faith; accepted at the first closing with Christ by Faith; and Pardon of fins is but the Consequent of the Acceptation of his Person, Ephes. 1. 6. Rev. 1. 5. So that Christ having espoused a sinner to himself by Faith, doth wash him from his filth, and presents him to himself at length without Spot, Ephes. 5. 25, and the person being recieved upon the ac-26, 27. and the person being recieved upon the account of meer Grace, fin has no equal Plea against such an one, because the strength of his Plea must be by the Law; and Grace having supplanted the Accusation of the Law, Joh. 1. 17. the Trial depends in another Court, where fin is cast out, Rom. 6.17. And if fin could not at first hinder the Acceptation of the person, much less can it procure a Dif-acceptation afterwards, Rom. 5. 10. And bed ides, the person of every Convert is considered (in his true Interest through Grace) in the Person of

Jesus Christ, in whom all Accusations are fully an-

fwered.

Faith having got this Foundation, Encouragment, and Rightful Interest in the Remission of Sins, Righteousness, Life and Peace, sets it self by Spiritual Exercise, to put the Soul into sure and quiet Pos fession thereof, in a through and direct levelling its eye at the Object, the Person of Jesus Christ: and to that end, it gets the Soul up above the Reasonings of the Old Man, Flesh and Blood, into the Mount of Gospel-reason; and from thence, through the Promises, and demonstration of the Word of Truth by the Spirit, (as through a Prospective-Glass) gathers into its eye the lovely view of a compleat Redeemer; and gazeth upon him, till a Dart strike through the Liver, and the Soul be made like the Chariots of Aminadab, and is both willingly and fafely carried into a holy confidence of the truth of what it feeth; and the truth of its own, being comprehended within the free and liberal reach of the design of God's Free Mercy, in a way of particular Application thereof, and cryeth out, My Lord, and my God.

And O, that my Soul were a little upon the wing of the Spirit, to ascend by Faith into this Mount of

God, my Saviour.

Why abide I among the Folds of corrupt Nature to hear the bleating of my own Confusions and Luss seeing the Sword of the Lord and his Gideon is drawn for my deliverance? Awake, O my Heart; awake, O my Conscience; shake thee from thy Dust; let the Testimony of Faith, and Spirit of Adoption and Freedom, lead my Captivity Captive for ever.

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In this glorious Work, Faith feizeth on the Soul. as the Angel did feize upon Lot, and (as it were) tear him out of Sodom, with this bleffed advantage; that it makes the Soul willing, in the day of God's Power, to be pulled with violence out of Sodom, out of all its fleshly filth, and fleshly state: it rejoyceth to see the Blood of former Lusts to be sprinkled on all its Raiment: 'Tis wrathful against the Inchantments of Self-Pride, Man's Applause; Garnal Reason, Earthly Compliances, Fleshly Fears and Distrust: It roars against its Sensual Mind, and Carnal Consultations, as a Lyon over its Prey. It unhingeth the Gates of its Captivity, and carrieth them up to the top of the Mount, never to return again. Mighty is this Sampson-Faith, when its Locks of fanctified Convictions, and Manifestation of Grace, are grown up to some happy maturity, it looks further and further after Christ in every Scripture, it rejoyceth exceedingly to find the free Gift of Christ in such Language as this; I will give thee for a covenant of the people, that thou mayoft say to the prisoners, Go forth, Isa. 49. 8, 9. Not by works of righteougness which we had done, but according to his mercy he faved w, Tit. 3. 5. I am he that blotteth out thy fins for my own sake, Isa. 43. 25. and will not remember them any more.

But the poor Soul looks down upon the scars of its own vile heart, and daily weaknesses, and cries out; Oh! but what are these Wounds in my heart and hands, these thorns in my sides, these pricks in

my eyes?

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The Understanding (triumphing through Faith) replies; These are the Memorials of the Wounds with which Christ was wounded in the House of his Friends, when he came to his own, and they re-

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ceived him not; and when the Sword of Indignation awoke against the Shepherd, one who account ed it no Robbery to be equal with God; he then faved the Sheep, and after a fore Conflict, flew the Wolf, and gathered again the Poor of the Flock who were appointed (by the Law of Moses) to the Slaughter. Arise therefore, and be not dismayed at the Witnesses of Christ's Agony, which dwells (for a feason) in thy mortal Flesh. The Battel was his, not thine: he mortally wounded the Dragon, and the God of Peace will shortly tread down Sa tan, and every Spawn of his under your feet. These Enemies are left to prove your Faith, Integrity and Patience, that you might learn Spiritual War, and be renowned by Victory, through the mighty Spirit of the Captain of your Salvation.

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Then Faith fixeth its eye again upon Jesus Christ through the Word, and beholds him as a Lamb that was flain, and yet rifen; and there fees the Grave where the guilt of Conscience was buried, and argueth it felf into Freedom. Guilt is destroyed, and none can raise the Dead but God only: but God will not raife it up, because he destroyed it himself that he might marry the Justified Soul to himself out of that Destruction of Guilt and Bondage, in the Person of his own Son, that he might thereby bring forth Life and Immortality to finners, 2 Tim. 1. 10. Rom. 5. 6. by Faith; and therefore here Faith strives to keep its eye, while hands and feet are working; and by this Compass it steers its Course,

towards the Haven of Safety. But the abundant Grace, and vallness of this Sal-

But the abundant Grace, and valtness of this Salvation, in and through the Person of Jesus Christ, is fo great, that my eye is dazled; I am not able to measure the Heavens; I bring my Bucket to hold the

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the Sea, and 'tis drowned in the great Waters. And yet here Faith has a Refuge against Confusion of Mind; viz. when it espies a passive sence in all the Justification and Acceptation of the Gospel, and in all the Fruits thereof; working me up to, and making me to be content with a Conformity, according to the Measure given me by Jesus Christ. Hence are the words discovering it rendred in a passive sense, Justified, Redeemed, and Saved: and the Action of this is ascribed only to Christ, or God in Christ; who justifieth, redeemeth and saveth. And hence also Faith giveth the Soul Relief against Confusion of Mind, about defect of knowledge, by the thought of this; that though I know little, yet I am known perfectly of God, Gal. 4. 9. and though I apprehend little of the great Mystery of this Salvation, yet I am apprehended fully by Jesus Christ, Phit. 3. 12. while I receive him by Faith, and am willing to be comprehended, and moulded by his Spirit. It was but a small thing (on Mans part) to touch the Hem of Christ's Garment; yet that being an Act of Reliance on Christ, and subjecting the Soul to him, presently there came in, Health of Body, and Pardon of Sins, from that comprehending Relation in which Christ stood to such a Soul. The Souls work in Faith (or rather, that to which the Soul is wrought) is a contentedness to receive the Person of Christ by Faith, as the Sum and Title of its Interest, in more than it can be ever able to receive within its own capacity.

The Soul that receives the Person of Christ, by one true closing hint, through Faith, receives a rightful Propriety to every Excellency and Persection that is in God, laid up in Christ for that end, though the length of that Persection and Blessing be

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never fully known. As a Man who buyes a Field (if no Exception in the Laws of that Nation be made) he buyes all the Advantages of that piece of Earth, downwards, to the very Centre of the Earth, and all between that and the Stars, albeit he really minds no more (it may be) than the Graffie Superficies of his Land, till he discovers some other Excellency; Then he minds that also, and owns it, whether it be Mines of Gold or Silver, or whatever is in the nature of the Earth, which was not known when he bought it; because he bought a Right to it, without Restriction, to any particular quality in it: So is it with a Soul, that by Faith lays hold on, and receives Christ's Person: it may be, his eye is chiefly on freedom from the guilt of fin; but in taking the Person of Christ, he recieves not only Pardon, but a true Right to whatfoever is in Christ, relating to this Life, and that which is to come; the Heaven of Heavens is not able to contain the utmost of that Inheritance which belongs to a Believer, because it cannot contain God. This Faith discovers, and cries out, My lines are fallen in a fruitful place, I have a goodly heritage.

The Influence of Faith into new O-bedience.

Faith being thus mounted, it has many advantages (for 'tis skilful, and therefore victorious:) It has the advantage of discovery, for offence

or defence: It has Champion Ground, and a clear Air to breath in; and so is every way furnished for

Victory and Success.

And as Faith is thus fitted by means of its station and capacity for discovery, so it lies under the Bond of Obedience, engaged and commanded to accept and drink in the Happiness that lies in Christ. Faith is eminently both Privilege and Duty: A Privilege, in that it enters on the Possession of the whole Covenant of Grace, and Eternal Life here upon the Earth; and 'tis bound thereto in point of

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The Nature of Duty and Obedience is the better discerned, if we consider the nature of Commandment. Commandment may be thus understood, either Primitive, or Superadded. Primitive Commandments are such as constitute the Pale between Good and Evil; and are the Demonstrations of Righteousness, the contrary to which is Sin and Unrighteousness, which was originally given to the nature of Man in Paradise; and after the Fall, renewed in Tables of Stone; to which that relates which the Apostle John speaketh; Where there is no law there is no transgression, for sin is the transgression of the law, I Joh. 3. 4. This Law was revived by Moses, for discovery and conviction of Sin and Transgression, Gal. 3. 19. Rom. 7. 7.

The Superadded Commandments are all Exhortations and enforcing Precepts in the Scripture, which require Obedience to the primitive Rules of God's holy Will, which are (as it were) the Emblem of his righteous Nature, manifested to Man. And these two have a different manner of Obligement; The primitive Commandments do oblige from the very Nature of God, and discovery of his Will, in opposition to the defilement of Man by his Apostacy. And these do shew what is the duty which Man ow-

eth to his Creator.

The *fuperadded* Precepts, by way of Exhortation, or by way of Commanding Charge, do feem rather to oblige, from the apparent Equity of the Will of God manifested, to shew his most holy and righte-

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ous Nature by; and serveth to apply the heart there to. The breach of the former is Transgression, the breach of the latter is actual (though impotent) Wilfulness, and (methinks) is properly that which is called disobedience. Albeit all fin is truly termed disobedience, yet this seems to have a foul tincture of a repugnant Will, in disobedience is the more aggravated and increased.

The fame *Draft* and *Model* ferves to discover what is Obedience, or Disobedience in the new Cre-

ation.

In this new World (as it were) of Salvation by Jefus Christ, the manifestation of Free Grace, in the Doctrine of Christ's Birth, Life, Death, Resurrection, and Ascension, &c. doth make the Treaty between the spotless Purity and Sufficiency of Christ's most holy Nature, and the natural Guilt and lump of Wretchedness, that has over-spread the Nature and Life of finful Man; which Manifestation of Christ prefents it felf, in a way of Cure, to defiled Man; and doth (in a primitive way, viz. in the very nature of it) require defiled Man to be Healed. There is vertually, in the very manifestation of the Gofpel, a Command gone forth to lost Man to return, and accept the Salvation that is thus provided and held forth: Besides which, there comes in the next place, a positive Command to believe, I Joh. 3. 23. with many invitations, perfualions and directions about it. The not receiving the former is blindness, the not receiving the latter is (more eminently) wilful blindness; and both of them wretched impotency, because the Letter of the Gospel it self cannot guicken. The Spirit of this Gospel doth therefore go further, in behalf of the Elect, who were peculiarly he

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liarly given to Christ; and presents it self as a quickning power in all the parts of it, and as the real neceffary, and most effectual Remedy against all manner of Guilt: which also is, in the next place, followed with a Law (in the hand of the Spirit) to receive it by Faith; and this is that quickning vertue, in all invitations and persuasions to receive and apply that glorious Remedy. And this is that twofold Law which every Convert lies under; viz. the Manifestation it self, and a spiritual requiring Word, commanding the Conscience to receive it, and live thereby, through an actually exercised Faith. as God pursued Man's Apostacy and disobedience, through Adam, to death and destruction, so he purfueth Man's Remedy, through the Death and Sufficiency of the second Adam, to Justification of Life and Salvation. In the former, God faid, Man must die; in the latter he faith, Man must and shall live: He himself is the Commander, and the life and strength of his own Commands; in that the second Adam is not only a living Soul (as the first was) but a quickning Spirit, 1 Cor. 15. 45.

This Command from God in the Gospel, to believe, receive, and enjoy Pardon and Righteousness in Jesus Christ, Act. 13. 38, 39. c. 16. 31. 1 Joh. 3. 23. even that Righteousness and Salvation which is laid up in the Person of the Mediator, 2 Cor. 3. 9,10. for every one who comes for it, Heb. 7. 25. and would enjoy the same, Rev. 22. 17. This Command (I say) necessarily requires Obedience thereto, Rom. 16. 26. This Obedience is exercised in a pure and free receiving Jesus Christ as my only Redeemer; as being bought by him, and being made his. I am not my own, I must not measure my self by my self, but by what he is for me, and to me. When the tempta-

temptations of Fear, through my personal Guilt. do command me to Despair, I must not obey them. but must obey the Law of Christ, the Law of Faith (as 'tis called, Rom. 3. 22.) when Pride of heart, or Self-ability doth command me to boast, I must not obey it, I Cor. 1. 13. but must reply, I am not under the Law of my own Sin, nor of my own Righteouf ness, Rom. 6. 14. Tit. 3. 5. but I am under the Law of my own Lord; which is to receive him, and own his Righteousness as my own; for he is the Lord my Righteousness. When I believe, then I obey; for I am commanded to believe in the Name of the only begotten Son of God; when I cast my self on him that fulfilled the whole Law, then I fulfil the whole Law; when I cast my self on his Righteousness, I am (in God's fight) as white as Snow; my fins (in this new state) are rather accounted my diseases, than my faults: for if I am not my own, my fins are not my own; but accounted his, who loved me, and washed me in his Blood.

This Obedience of Faith has the fight of Christ's Fulness, and the Promises of the new Covenant to lean upon; and so it takes its Journy, from Flesh to Spirit, from Weakness to Strength, in the Name of the Lord. And from this Obedience in believing, (which is the highest and mysterious Obedience) proceeds all manner of holiness, as the fruits thereof, which receive their Sap from this Root: this Root makes them to be living Obedience, as Branches from the same Root, Children of the same Parent. The first Subjection is, to the Righteousness of Christ's Person, to submit all Fear and Guilt, to the sulness of Pardon and Life that is in him, as the Store-house, and there to enjoy it in the enjoying of him; and then, by the Spirit of Life which

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is in Christ, the Soul with freedom acts forth answerably, in some measure, to such a renewed state, from whence all Actions of Holiness are called the Fruits of Faith, and Fruits of Righteousness, *Phil.* 1. 11. 2 Cor. 9. 10. Col. 1. 6. 2 Pet. 1. 4, 5, 6, 7, 8.

lofs, while I travelled up and down, my Soul was violently shaken; the Bands of the wicked one conspired with my wicked heart, and carried away my treacherous Soul; fo that my Glory was captivated into the Enemies hand. A Wind from the Wilderness laid me in confusion; the Tempest prevailed, and I suffered Shipwreck; all my own feeble Endeavours, and former Meditations gave way, and the raging Sea of filthy and foolish thoughts did beat fore upon me: My Ship (of former Resolutions of heart, and my poor discovery of the Salvation of God) was bulged, and ready to fink; yet my heart yerned after the Lord, I cried fecretly (though confusedly) to my God, and he yet referved a Plank for my almost drowned Soul to swim to the Shoar. He has not utterly removed Mercy from me; he has been yet preaching his own Free Grace to my Soul. through a Voice of Thunder and Lightning. me yet hear thy Voice, Othou Preserver of Men; let me yet gather up advantage through my loss help me yet to receive recovering and establishing vertue from my strong Hold. While my thoughts were thus working, I endeavoured to get once more into the Sanctuary of God; and there I found, that although I carry about a Hell within me, yet that Hell cannot devour the infinite Covenant of Peace, which which God made. My Unbelief and Disobedience cannot make the Faith of God to be of no effect.

I would have lived upon Grace and Strength recieved, and I trembled to fee those selfish Considences shaken to the Earth; but now (methinks) Christ calls me again from my Father's House, and promiseth me a better Name, than that of Sons and Daughters of my own, a Name in himself, an Offspring in himself, Psal. 45. 16. Isa. 56. 5. which shall not be cut off. I have had a Sentence of Death in my self, that I might not trust any more in my self, but in God who raised the Dead. I am a dry Tree, but he who was raised from the Dead, is a green Tree,

and in him is my Fruit found.

O the Mystery and Power of this Salvation wherewith I am faved! O that I might pass (as it were) through the Eye of a Needle, into Christ's Power, and there rest from the days of adversity. And this Rest is glorious, because 'tis uncompounded, it receives no Ingredients from abroad; 'tis singly made up of Christ; and in him alone. Venture, O my Soul, upon this naked Arm, for 'tis an Arm of Faithfulness and Mercy. This Strength alone is a Fountain of Strength; this is the River whose Streams make glad the City of God. Wilt thou not be undone, O my Soul! that thou mayest be saved? How long wilt thou fet up thy Post by the Pillars of that Salvation which is wrought in God for thee, and wrought in thee by fingle Union with God in Jesus Christ? Is not his Arm stronger than thine? Be thou translated by Faith into Divine Strength. not thy Wine be mixed with Water. Thy Confidences are rejected, make a Voyage to the everlasting Hills, enter into the Mount of God. Thou hast broken both the Tables of the Covenant, and yet the Prince

Prince of the same Govenant lives. Wait for the Spirit to draw it over again and again, by the indelible Character of his own Finger, who lives to enliven thee for ever.

How hard is it to depart from Self, from righteous Self, and finful Self: I am wounded by finful Self, that I might flee from righteous Self, and finful Self also, and cast Anchor only within the Vale.

I am weary of the instability of the Streams; Oh let me go to the Fountain. When I am faying I shall die in my Nest, my Nest is soon fired about my ears. and turned to ashes. Certainly there is a better Rest than this, and it lieth in trusting Christ, and trusting in him only: I both trust Christ, and trust in Christ, when I believe that he is the Standard of all faving Righteousness communicable to Man; and all my Righteousness and Holiness is but the Reflection of his. I trust in Christ, when I live resignedly at his Feet, to be made holy. And whatfoever composure of heart I do at any time receive, I do not, nor cannot hold it; but'tis held by him while it remains: and when it withdraws, it lives in the Root for me. I am ready to think, if I had all Graces in my own dispose, I would manage them to the Glory of God; but how can God be glorified more, than in a holy Content, to live at his Allowance? All his design is to allure me, and so to force me out of my felf, to live in him, as well as to live by him: he bestows his Grace within doors. I must not take his Graces to my felf, to put it to Usury for Increase; but must fetch the Increase, as well as the Principal from him. by Union with him through Jefus Christ: and my work is to rest on his Faithfulness, Wisdom, Willingness, and Readiness to supply me; as if every Grace of the Spirit were fully in my own management ment and power to exercise the same. This is the true Life of Faith; this is the way of malking up and down in the Name of the Lord. When I actually acknowledge every Measure of Spiritual Strength to hold its Tenure from Jesus Christ singly and wholly, and rest considently upon him for it; and that because he hath promised both Grace, Glory, and every good thing; judging him faithful who hath promised, and owning him thereon for my Inheritance, and my self nothing but what he is for me: Then I may be said to trust Jesus Christ, and to trust in him only. I trust him upon his Word to be All for me, which I would spiritually be; and I trust in him to enjoy the same, through the Faith of my Interest in

him, and his abounding Grace and Unction.

This cuts the heart of Self-Pride, piritual Surfeiting, and Slothfulness, when I live every moment at the mercy of another, even Jesus Christ, both for Justifying Righteousness, and every Influence thereof, by the immediate Breathings of his Spirit, according to his good pleafure; having not the power, for much as to make one Hair white or black: but I must wholly work by his Hands, see by his Eyes, and in his Light behold the Light. What more powerful Inducement can there be to Self-denial than this? Boafting is excluded, because Christ, in his own Person, and by his own Spirit, doth whatsoever is done for me, or in me. Here lies the Mystery and Labour of Faith, which the meer Notion thereof can never reach unto, so as to improve the same to a felf-denying Activity for God, in the paths of Godliness and Travel towards Zion.

Christ spiritually, not personally communicated to Believers.

There is in our dear Lord Jesus a two-fold Excellency to his Redeemed, as he is their Portion; His His Essential Power, Righteousness, Goodness and Perfection in the Godhead; and his proper Humane Nature personally united thereunto, Col. 2. 9. and neither of these (considered as such) can be communicated unto the Children of Men; his Person cannot be divided, imparted or broken. And there is another Excellency slowing from the former, by way of Insuence, and inward Vertue, communicated to the hearts of the Redeemed, by Regeneration, which formeth, reneweth and quickneth the New Man, the new

Creature in the Soul.

The first of these, though it cannot (in a strict fense) be communicated, yet it is wholly by Govenant given to the Saints, Isa. 49.8. So that God, in his vast Essential Infiniteness, is their God; and his ve-Body that was dead, and is now alive, was also given to the Elect, Isa. 9.6. and is become theirs by Covenant, and they enjoy it in that Right, though it remains personally to be his own (and not theirs, but) for them to all Eternity; the Excellency of which God and Man, in the Perfection of both Natures, is so far reckoned and imputed theirs by Covenant-Union, and Mystical Ingrafture, as may perfectly deliver them from all Evil, and fill them with all Righteousness, Purity and Perfection which Creature-capacity can take in for the enjoying of the Glory of God. So that the Person of the Mediator remains distinct from the persons of the Redeemed, and are not mixed, but united through the Spirit, in the Covenant, and his Personal Assumption of the Humane Nature, by Faith exercised therein.

Hence it is, that the Interest which the Saints have in Christ is enjoyable by them singly, through believing: which Enjoyment,

The Advantages of Christ's being without us personally, and yet spiritually in us who believe.

through the spiritual Nature of the Union, is as certain, strong and sure as whatsoever they enjoy in their own persons, by sense and feeling, Ephes. 3. 17.

Rom. 4. 16.

And thus Christ, as to the Perfection of his Perfon, being without us, and above us; and yet by the Communication of the Spirit, through Faith, made near to us, and dwelling in us, yields much privilege, and unspeakable advantage to a Believer, viz.

1. The Excellency of a Believer's Portion in Christ is hereby more distinctly viewed, the Soul has hereby room to go round about the unspotted Lustre of his Person, and View him from head to foot, as the Church in the Canticles doth, Cant. 5. 10. as the choicest of ten thousands; whereas the Glory of the same Christ, as far as it appears only in the heart by Operation, is much dimmed and sullyed with the defilement that is there, and continual Conslicts; but considering him seperated far away from sin and sinners, Heb. 7. 26. surnished with utmost Persection and cloathed with Garments of compleat Victory and Beauty in the behalf of his Redeemed. This fills their hearts with joy, and their mouths with singing.

2. He is thereby become also the livelier Object of their Love; for the eye affects the heart, and nourisheth spiritual Enslamedness towards him: Distance 'twixt the Soul and so excellent an Object (I say) distance of this fort between the Eye and its Object, through Propriety in him, enamours the Mind; and withall, it provokes desire towards him, Cant. 6. 11. and makes the Soul of a Believer cry out for more nearness. Come, O my Beloved; this desire quickens expectation to rejoyce in hope, and leaves no room for a loathing, wearisome Fulness in the heart.

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3. This objective enjoyment of Christ gives foundation for a kindly refuge in him; it rationally leads the inward Man to depart from all other selfs, and run to this objective self, fesus Christ, through the drawing vertue of spiritual Union with him, Gant. 1. 4. and thus was Christ typed out by the Cities of Refuge.

4. This Enjoyment of Christ by way of Object is also a Fountain of Recovery when the Soul is foiled; it can fetch fresh righteousness, fresh pardon, and be anointed again and again with fresh Oyl, Pfal. 92. 10. as David speaks, and seventy seven times a day; yea, every mo-

ment, as oft as the heart pants after him.

5. 'Tis also a Fountain of Ease, by pouring out a Complaint into his besom: 'Tis great refreshment to have a Friend, to whom one may declare ones misery, were it only to receive pity from his hands, sob 16. 14. but in Christ, looked upon by Faith, there is a power as well as pity to help, be the Affliction and Burden what it will be, Heb. 5. 2. and

how great foever.

6. Tis a Fountain also of Considence: and hence doth the Prophet Micah, in the name of the people of God, argue against the Triumph of the Enemy, Mic. 7.7,8. I will look unto the Lord, &c. and therefore Rejoyce not over me, O my enemy; though I fall, Ishall rise again. And Christ himself doth teach his people Considence by his own Example in the day of his suffering, Isa. 50. 8. Rom. 8. 33, 34. in that his Father was near to justifie him.

7. Christ thus taken up, helps against the solitariness of our Journey towards Heaven; a Believer has a friend to talk with by the may, who is a Guide also; and therefore great is the loss of that man, who walks alone, and compatieth himself about with his own sparks; if he fall (as Solomon speaks) he has none

to raise him up again, Eccles. 4. 10. and thus Christ is held forth as a comfortable Leader and Companion, Isa. 57. 18. Fer. 3. 14. And the Church improves this Privilege, by leaning on her Beloved, as she comes forth out of the Wilderness. This blessed Companion makes way for his peoples safety, in the Fire, and in the Water of Affliction, Dan. 3. 25. Isa. 43. 2.

8. And by this means also Faith has got a true and faithful Witness on the Believers side, to clear off Accusations; and from hence are those expressions used in the Psalms, Plead my cause, Be surety for me, &c. and the often Appeals made to God, who trieth the Heart and Reins, and who standeth up on the side

of his people, and on their behalf.

These and infinitely more Privileges do arise to every Believer, from the Interest that he hath in Christ's entire and incommunicable Person, by the Union of Free Covenant and Mystical Ingrafture, and the Communion of Vertue derived from the Person of this Mediator; in which Mystery of Grace he eniovs Christ as the Hand enjoys the Head, yet both of them are distinctly considered in the Body: or as the Eye enjoys the influence and vertue of that very light and heat which is in the very body of the Sun, although the body of the Sun be many thousand Miles distant from that Eye which doth actually enjoy that Sun in the light and heat of its influence; and doth as truly enjoy it, as if it lay in the material Body of the Sun, and in a way of greater advantage, fitted for its capacity and use. So is the Person of Christ enjoyed really and truly with all Privileges relating to Believers, whiles he retains his Personality uncommunicated and undivided to any other; as the very Water of the Fountain is enjoyed in the Streams, and the

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the Sap of the Root enjoyed in the Branches; and yet the Stream is not the Fountain, nor yet the Branches

any part of the Root.

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The way of the Souls enjoyment of Christ in all the *Privileges* of his *Person*, and *Offices* of his *Mediator-ship*, and in all the *Influences* of *Spi-*

Christ's Entrance upon the heart works Renewing there.

ritual Unction and Transformation of the heart, into the power and likeness of Jesus Christ, is wrought by the Spirit of Regeneration through Faith; which causeth the Soul to pass over from its self, from all its strength, from all its own carnal hope, fear and selfish care, into the Death, Life, Righteousness and Perfection of the Person of Jesus Christ; and so is enabled to say in truth, I am not mine own: I live; yet no longer I, but Christ liveth in me; and the life which I now live in the selfs, I live by the faith of the Son of God, viz. by the very Life, and in the very Life of Christ, apprehended, received, enjoyed, and working effectually in me, by Faith in him who loved me, and washed me from my sins in his own blood, Gal. 2. 20. Rev. 1.5.

This is that translating, renewing, changing and quickning work which the Scripture doth so often mention as the design of the Gospel. And 'tis with reference unto this that Christ is called a Stone of Stumbling, and Rock of Offence: sinful and selfish Nature strives to preserve its life against the killing vertue of the Spirit of Christ in the Gospel preached to the World. This is the reason of so much Carnal Profession and Barrenness in Christianity, when the hearts of Men turn the nature of the Gospel (which is a Law of Grace, and obeyed only by Faith) into the similitude of the Law of Moses, and make it a matter of Man's working, and subject it

to the poor and lame endeavours of unrenewed Man; not remembring, or (at least) not understanding that the Tree must first be made good, before the Fruits can be good. This was meant by the Apostle, when he bewails the Jews; who, though they followed after Righteousness, attained it not, because they sought it not by faith, but (as it were) by the works of the law, Rom. 9. 31, 32. Ever since the Fall of Man, Righteousness for sook the created Nature of Man; which is largely shewed, Rom. 3. 10. and is only now in Christ revealed from Heaven, in receiving of whom, by being baptised spiritually into his Death and Life, his Righteousness is enjoyed.

Every Command of the Gospel doth first require Faith, which is the great Commandment, and in the vertue and power thereof requires and works Holiness in all the Fruits of a new Life, by the vertue of Jesus Christ, working in every Precept and Command of God in the whole Scriptures, being

Gospellized by his Spirit.

And here my heart begins again to groan, while I find so little of this killing, renewing power accomplishing its work upon me. How far am I from this renewed State? I am weary of the lifeless Notion of I faint in my fighing, and find no rest. the thing. I long for the breath of the Lord, and lament out my Complaint before him. When will the Lord come into his Temple? My flesh trembleth 'twixt hope, fear and desire: I am as a Bottle dried in the Smoak, my heart is pained and in Travel. O preserver of Men make no tarrying, lest I be like them who go down to the pit. Oh, let Death feed upon me, till the Foundation of Lafe, Power and Peace be laid in my Soul, and Deliverance come from another place. Droopings are deadly (O my Soul!) do not fay,

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fay, thy Wound is incurable; the Creator of the ends of the Earth doth undertake for thee; he will yet reveal abundance of Truth and Peace. Come then, O Fountain of Help! and do thine own Will upon me.

How easie is it to say the word (Renewing) in comparison of the thing really executed and done?

All that can be spoken about it is but words; the Change it self is the thing I long for: my eyes fail, with hoping for the very Salvation of God in this work. Oh, that the Heavens might drop down their Dew! Why are the Influences of the Clouds with-held? Oh, for the sounding of his Bowels who is gone into a far Country, and has promised to return! My musing heart cannot fetch him, but my groaning is before him, and the tears and cries of my Soul is in his sight. O Earth, cover thou not my blood! let the cry of my distress be heard: Anguish is upon my heart, and Oh, let the Season of my Redemption come!

According to the measure of the power of Christ given to me, I would yet struggle against this Gyant (unmortified self:) I would rather take a Sling and a Stone in the power of Christ, than all the Weapons

of a Garnal Arm and Understanding.

Christ well knew the length of that Petition, Thy Will be done, when he taught his Disciples that Prayer. Could I but pray this Prayer, in the Latitude of it, I should think my foot within the threshold of Heaven.

The main Gospel-killing work lies in mortifying the Understanding and the Will, into the Wisdom and Dominion of the Spirit: and in regard my present Controversie is against my

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The bleffedness of a mortified Understanding, and mortified Will. own Garnal Will, I would deal with that first, did not my unmortified Understanding stand in the way.

My unmortified Understanding can easily dally with all the Notions about the Trinity, Law and Gospel, Promises and Covenant, Faith, and every Grace of the Spirit, and every Duty of Godliness, and yet but trifle all the while. The renewed Understanding fucks in the lively Evidence of the Mind of God in all those things, and is called the Demonstration of Spirit and Power, 1 Cor. 2. 4. and the very Mind of Christ, 1 Cor. 2. 16. This Mind of Jesus Christ represents to Faith, the infinite God wrapped up in every Particle of his Word, and is the Spirit of every revealed Truth. Hence comes that Expression, You have not so learned Christ, Ephes. 4. 20. A renewed Understanding is not taught by Words and Sentences, be they what they will, and though never fo good; but by the Mind of God and Christ in them, Ephel. 4.21. The whole Volumne of the Scriptures is but (as it were) a small hint of the unmeasurable Will of God. And this is the reason why the Scriptures, though the words are the fame, and not altered, yet do they, by the Spirit, speak variety of Instructions in the Unity of the same Truth, as the Spirit pleaseth to reveal it self therein; which doth not at all argue defect in the Scriptures, but infiniteness in the Mind of Christ therein contained.

This Fulness of the Mind of Christ in the Word is that which makes it divide between the Soul and the Spirit, the Joynts and the Marrow; and is a Discerner of the thoughts and intents of the heart, Heb.

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A renewed Understanding makes use of the Word, and all the Expressions therein, but as the

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Door by which to enter into the whole Vision of God in Jesus Christ, and the Revelation of his Will; and so takes up the Truth truly, in the method in which the infinite God is pleased to condescend.

A renewed Understanding sees the Mystery of Truth to be Substance and Life, through that report of it which words do speak. It converseth with Life through the Conduit of Words, Phrases and Terms: It gives way to the Truth, as it is in Jesus, by believing, and not mangle it with carnal Reason; and so makes way for the renewed Will to give Obedience by believing, doing and suffering the Pleasure

and Will of God.

The renewed Will is one with God's Will, in a way of Submission thereto. It lies down broken heartedly in the pleasure of God: 'Tis zealous in Obedience, secure in believing, quiet in suffering, because the Will of God reigneth, and cannot be disappointed: It makes the Soul in all things give thanks, and rejoyce evermore: It grieves where the Holy Spirit is grieved, and it delights where God delights. If God say to Abraham, Offer up Isaac, he doth it with joy; Reluctancy is gone, because the Will of God dwells in the renewed Will, and the Consultations of Flesh and Blood are mortisted. It grieves for Sin, because it crosseth in Hope, because all things shall work together for good to them that love him.

The renewed Will is always renewing it felf by Faith in Christ, and looking into the Law of Liberty. It thanks God heartily for Life, Death, Health, Sickness, Success, or Disappointment, in High Degree, or Low Degree; because 'tis baptized into his Will. And that the nature of this new Creation in the Will may provoke my heart to withdraw from

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the Servitude of my corrupt Will, I would ponder

the nature of it a little further.

The first Parent of the Grace of Adoption by Jesus Christ was the good pleasure of the Will of God in his Decree, Ephes. 1. 5. and astual Conversion by the Word is the Operation also of the Will of God, Jam. 1. 18. which bringeth forth a Birth in the new Man of the same likeness, Psal. 110. 3. Thy people shall be willing in the day of thy power: and by this the truth of all Obedience is measured, Isa. 1. 19. It is also the first thing the Spirit of God hath in its eye, and which doth (in a way of Acceptation) fill up the defect of all other Service, 2 Cor. 8. 12.

The State of Death in Sin is Captivity to the Will of Satan, and the Flesh: and Subjection to the Will of God is the First-born from the Dead; it first appears, and fo goes on as the living Token of true Christianity, and never ceaseth till 'tis filled with the Fulness of God who brought it forth; and so it is the undoing Principle to Flesh and Blood, and captivates Fear, Care and Bondage into the Liberty of Jesus Christ, the Eternal Son of God, and makes Christ and a Believer no longer twain, but one in the Union and Operation of the Spirit, whereby the Dominion and fure Protection of God fecures the Soul, as Here I stick, and here I the Waters cover the Sea. groan: Alas, alas, for this day of the Lord: Oh, for this day spring from on high, to reveal this light and breath, in the Life of this renewed Understanding and Will, from the rolling bowels of his own Grace and Spirit. I am fick; yea, I am fick; my Pen shakes, my heart quivers with desire after this renewing Work. Give way (O Carnal Mind of Unbelief, Darkness, Sin and Vanity) that my heart may faint away into the bosom of this changing Power of the Spirit of Christ who has redeemed it. This

This glorius Work of renewing the Mind is carried on by the eternal Word of God, by which he made the World. All Creating Work is effected through the eternal Word, the Son of God, by the eternal Spirit, from the everlasting Father; in which God is all in all. This eternal Word hath declared himself by a word of Faith, Reconciliation and Comfort, contained and expressed in a way suitable to the Capacity of Humane Sense, Reason and Understanding in the Scriptures, that so the incomprehensible Will of God might look into the heart of Man, through the inlets of natural Sense, and the

Therefore is it made visible to the eye, and receivable by the ear, retainable by the memory, and meditable by the heart, in the use of the Scriptures; and so doth, in a rational way, by Reproofs, Instructions, Convincements and Comforts, bring forth the new Creature, and hold it in a Spiritual Union and Fellowship with the Father, Son and Spirit, through a daily Increase, tending to the last and perfect Fulness,

faculties of a natural Mind, making them subservi-

Gol. 2. 19. Ephes. 1.23.

ent in this renewing Change.

And that Jesus Christ may make this express Word of his effectual to accomplish the design of his love to the Souls of his Redeemed, he guides them by his Spirit to the most advantagious improvement thereof, that not one Jot of his Word may be lost.

The whole Scriptures are the Inspiration of the Spirit of God the Father, and the Son Jesus Christ, Heb. 1. 1. Col. 3. 16. 2 Tim. 3. 16. given to reveal the way of Salvation; which is carried on by a way of History and Dostrine; in both which the State of Mankind is discovered, in reference to its Innocency, Fall

Fall and Recovery: The State of Innocency and the Fall comprehended all Mankind in the Persons of Adam and Eve; the State of Recovery respects on. ly a part of Mankind faved out of that univerfal Los by Christ, according to the Election of Grace, and therefore he is called the fecond Adam, Rom. 5. 14. I Cor. 15. 45. who infuseth the Gift and Operation of Righteousness to his Seed, as the first Adam had infused the Guilt and enthralling corrupting Power of Sin into his Seed. As the Fall was a perfect Fall. fo the Recovery (to the Remnant recovered) is a perfect Recovery, compleated fully in God's Decree before the World was, Ephef. 1. 4. and actually folemnized at Christ's Suffering, Col. 2. 15. which becomes applicable to every individual person of that number by the Spirit of Faith and Holiness, and whereby they are fully and really freed from the matter of Guilt through Union with Christ, albeit the afflicting sense and fear of Guilt appears (many times) through the weakness of Faith in that Union; and through the incumbring defilement of Sin (in them who are redeemed) holds on a Conflict in the Flesh. till the last Enemy (viz. Death) be destroyed; and so Mankind stands divided; the Persons of them who only bear the Image of the first Adam (corrupted by the Serpent's Poyfon,) and they who bear the Image of the second Adam; and in the latter, every redeemed person carries also a Sub-Division in his own heart for a time, viz. the grand Principle of his renewed State, and the afflicting Stain and Enmity of the first Adam's Nature remaining in the Flesh. And in reference to these two Contraries (viz. the Good and Bad Persons of Mankind, and the different Principles of Good and Evil) the Scripture doth difplay all the Threatnings and Comforts, Reproofs and

and Encouragements, Judgments and Promises, Instructions and Rebukes that are found in that blessed Volume, with manifestations of God's power and goodness to the one, and his power and wrath against the other.

So that what soever is spoken of any one person, is spoken of all persons in the same State; and what soever is spoken of any Action or Qualification in any person, is spoken of alike Actions and Qualifications in every person; who is in the same state to the end of the World, even as long as Mankind remains, and as far as the Line of each State (whether it be good or bad) reacheth, so far doth every person (continuing in that State) bear his proportionable

share through the Grave, to Eternity.

When the Spirit of God speaketh any thing in the Word, it first looks through the State in which any person is, and so deals with that particular person according to the state in which he is, whether it be a state of Sin or Grace, and so acts towards him according to the rules and method of such a state. Hence 'tis that comforts, or afflictions, or teachings, that are one and the same in their own nature, are exceeding different in the end and use which the Spirit makes of them, through the different state of Light or Darkness, Life or Death, in which all men lie. So that by this means the same Word is a savour of Life to one, which is a savour of Death to another.

The general threatnings against Ungodliness con-

cerns every particular ungodly Man.

The particular punishment inflicted upon any one ungodly Man, shews what is equally due to the rest of ungodly Men. And although one evil Man may not commit the same wicked Action as another doth, yet he has the Nature, and the same evil State, which is the Root of that Action; and as it brings

brings forth Actions equivolently evil, it is by the Spirit of God equally fentenced to Punishment.

And as in all visible Actions the state of the perfon (in the Scriptures) is first considered, so in all Actions the nature and spirit of that Action (as it holds relation to the state of the person acting) is regarded by the Spirit of God in the Word, before the Action it felf, and involves every one within the Guilt of that Action (if it be wicked) or within the Bleffing of that Action (if it be good) in whom the nature and spirit of such an Action worketh. From this ground Christ calls wicked Anger Murther, and unchast Lustings Adultery, Matth. 5. 21, 28. And from this ground a gracious desire and intention has the bleffing of a gracious Action, 2 Cor. And when the Action is one and the fame, and yet the Spirit and inward Mind of them who execute that Action different, the Action is not accounted the same, but different; as in the case of Cain's killing Abel, and Phineas's killing Zimri; it was Murther in the one, and Righteousness in the So that Actions may agree, and yet the spirit of that Action, in the Actors, not agree: and the spirit of one Action may agree with the spirit of another Action, or the spirit of one that acts may agree in some particular Action with the spirit of another who acts the fame thing, and yet the difference of their grand state disagree; as appears in the case of David's Uncleanness through Lust, and the Sin of his Son Ammon; for the Repentance of the one is recorded, but not of the other.

So that in the use of the Scriptures, we are to consider how far Actions agree, and how far the spirit or immediate inward working, which produceth Actions, agrees, and how the grand state of persons

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do agree, that we may know how to make use of the Reproofs and Punishments, Promises and Rewards that we find given to others in Scripture.

As concerning the state of Godliness, there is no Godly Man has any peculiar privilege, which is not common to all who are in the fame state, because the Covenant is made to them all alike in Jesus Christ; in whom God is become their God, upon the equal terms of Free Grace, and Christ is as well the Head of one Member, as of another; and all the privileges which can flow from such a common relation run down rightfully to every person within that relation; viz. Justification, Adoption, Reconciliation, Sanctification, Preservation, Instruction. and fuch like Operations of the Spirit, that iffue from that relation, and which tend to a living enjoyment thereof, and the advancing of that state to perfection. All Commands also and Duties bear with them an equal Engagement to every person (alike related) within the state of Covenant-Interest; because those Commands and Duties relate to the same Interest, in which all the people of God are one, Job. 17. 20. Matth. 28, 20.

So that this Interest in God, which is helpful in one case, is applicable to all alike cases, wherein the Saints, who enjoy that Interest, are concerned: which makes every Promise to have a kind of Infiniteness, as God is infinite. From this Ground, the same Promise that armed Joshua against fear, through the presence and faithfulness of God, Josh. 1. 5. I will never leave thee, nor forsake thee, is used likewise to every Saint, to arm him against Govetousness, and fear of

Want, Heb. 13.5.

And thus the Experience of one Saint Lecomes advantagious to another, through their mutual Interest

terest in the same Root of Spiritual Life in Christ, by which they are one with him, and Co-partners each with other of the same Grace. From this Ground there is no Member of Christ that can say, he has not need of anothers help, because the Spirit of God, by which they are united into one Body, conveys its operation through one to another, as it pleaseth him, 1 Cor. 12. 11. which Spirit of God is the new Life of the Weak, as well as of the Strong, as he pleaseth to manifest his Power and Vertue in the one or the other, more or less, by which they are strong or weak; that so they might love, pity and sympathize each with other, being all interested in the same Life, and whereby they are all one Body,

and Members one of another, Rom. 12. 5.

Hence it is, that all things spoken in the Scriptures are of true and proper use to every Child of God, as far as their condition agrees with, or stands in need of that Help, Comfort, Counsel, or Reproof mentioned there; which is the scope of the Spirit of God, in all those Promises, Instructions or Reproofs recorded in the Scriptures; as if they, and their particular Cases had been first or only in the eye of God, when that word was spoken, or that instance given, be it what it will. What I fay to you (faith Christ, Matth. 13. 37.) I say to all, watch; for whatsoever things were written afore time (to others) were written for our learning (as the Apostle tells the Church of the Romans, Rom. 15. 4, 5.) That we, through patience, and comfort of the same scriptures, might have the same enjoyment and ground of hope as they had, being equally interested in the same God, who by his Spirit breaths Grounds and Influence of the same Grace of Patience and Consolation, as it did to them to whom the Spirit, through the Scripture had formerly

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merly spoken. And thus the same Word being the Inspiration of the Spirit, bloweth where it listeth. and the found thereof is gone forth into all the World, and the spirit, drift, scope and use of the words of Life, to the end of the Earth, as far as the Spirit which breathed it begets any Soul into the Life of Union with God in Fesus Christ, who is the Eternal Word, and Mind of the Eternal Father; from whom all the Children of Adoption receive their Being and Birth through the Gospel of that only begotten Son of God, spiritually shed abroad into their hearts. So that every one who is Christ's may fay, the History of the Scriptures is for me, the Prophets are mine, the Apostles are mine, and all their Prophesies and Preachings, all Promifes, Reproofs and Comforts, Counfels, Warnings and Examples, the Gospel under Moses his Vail, and as it shines in the Teachings and Miracles of Christ and his Apostles; all things, all persons, Paul, Apollos, Gephas, Life and Death are the Inventory of my Happiness; things past, prefent and to come are mine, and for my use and advantage; because the Spirit which worketh in and by all these is mine; and Christ, to whom I come, and whom I ferve is mine, and Christ is God's, and his God and Father is mine, because I am his, Heir and Co-heir with him. Let fuch a privilege cause the Soul to cry out, Breath, O Spirit; open your selves, O blessed Scriptures; and water me with all manner of Teaching: Let mysterious Grace possess my Understanding, powerful Wisdom from God in the Scriptures, make me wife to Salvation: Let Strength and Vertue from on high renew both Spirit, Soul and Body to all power of a spiritual mind, that I may comprehend with all Saints what is the heighth, length, depth and breadth of the love of God in Christ,

Christ, and be built amongst them upon the Foundation of the Apostles and Prophets, Christ himself being my Corner-stone, and his Power enlivening me to every good word and work, through that common Salvation wrought by him, for every Member of his Body; among whom, I also am allowed to claim my share in the Inheritance of Light, through the faith and patience of the Scriptures, and Testi-

mony of Jesus, my Lord.

Abraham's Faith was exercised upon the Covenant which God made with him; faying, I will be thy God, and the God of thy feed: which Faith was further confirmed by the Sign of Circumcision that was added to that Covenant, and tried yet further, by offering up his Son; in all which he had the faithfulness of God, and his free Grace and Power in his eye, and faw Christ's day a far off therein; although ('tis like) he faw not distinctly the very manner of Christ's coming in the Flesh, and the manner of his Death and Resurrection; yet his faith, in the substance of the Covenant of God's free Grace, and in his wisdom and power to accomplish the same in his own way and time, led him to embrace that Covenant (so dispensed, and to that measure discovered) deriving Interest in God to his Soul, and the Righteousness of Justification thereby; which the Spirit doth record in the Scriptures to be the same justifying Exercise of Faith, which in the fulness of time should, and so did more distinctly put forth its self upon Christ, dead and risen, and upon the power and truth of God therein, to confirm, and actually execute in the Person of Christ the Branches and Method of that Covenant, relating to the taking away Sin, applying Righteousness, and uniting Man to God in the Mystery of Grace and Salvation: and there-

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therefore 'tis said, the same Righteousness is now imputed to Believers as was to him, because the nature of their Faith, and the substance of the Object of that Faith is one and the same. In the exercise of which they walk in his steps, Rom. 4. 12. and so are justified with believing Abraham, and inherit his Bles-

fing, Gal. 3.9.

And thus the Scriptures, in the spiritual use thereof, do run through all visibly different Dispensations, Administrations, Instances and Cases of the Saints, with one and the same invisible scope, and secret tendency, agreeable to the state of Godliness, and relating to all persons within that state, in all times and Ages; and stands answerable to the nature of all future cases and experiences of the Saints; which makes the whole Scriptures which were written aforetime to be of a perpetual present use, from the beginning to the end of that Volumne: fo faid Moses of old, Deut. 4. 2. and so said John many hundred years after, Rev. 22. 18, 19. So that all Scripture is given for a perpetual profit by Doctrine, Reproof, Exhortation and Instruction in Righteousness, in order to the perfecting of the Saints, 2 Tim. 3. 16, 17.

And this brings in again the Consideration of the wonderful Condescention of God, who, though he be invisible, yet he doth (in a fort) become visible in the Word: there the Life of God is manifested, even that hidden Life which enlivens the new Man, it exposeth it self to be seen, heard and handled by the thoughts of Worm-like Man, I soh. I. 1, 2, 3.

God, who was pleased to manifest himself in the Flesh, has carried on a correspondent method in a way suitable to Humanity, ever since the Restoration was promised to the Seed of the Woman. The Spirit brings forth all its special Operations, in the exercise

of Man's Nature, Reason, Understanding, Will. Affections and Passions. The Scriptures seem to be. fpeak nothing (oft-times) but meer Man, whereas that Humane way was only fitted as a Sheath for the Sword of the Spirit to be carried in, through all feveral cases that could fall out in Man's condition. God. who brought forth all things out of himself, doth still manage them, and uphold them; for he is the As his Purpose and Power created the Being of all things, so his Providence and Wisdom doth create the continual disposing and ordering of all things; I create Ferusalem a rejoycing, saith the Lord, Ifa. 65. 18. And therefore, having created a new thing in the Earth, that a Woman should compassa Man, Fer. 31. 22. he works creatingly in the discovery and application of that Mystery, and stoom down into all the Sences, Passions and Affections of Humane Nature, and brings forth the Mystery of the new Creation, under the vail and external use of the matter of the first Creation; which runs through the whole History of outward Providences, and through every Branch of Moses's Lam, in all the Sacrifices, every part of the Tabernacle and Temple, and through every Dispensation, and among all the Faculties of the rational Soul, as the power of Lafe striving against Death, and Light against Darkness; which is the scope of what we find spoken to Man, or of; or by Man in the Scriptures: which is spoken, not to shew only what Man's natural thoughts are, but how the Spirit of God works in their thoughts, words and actions, or how the Spirit of Satan naturally and finfully works in them; which is delivered to us by the Spirit of God, sometimes by the Rules of Doctrine and Worship, sometimes by Comforts, Instructions, Exhortations, Reproofs and Threatnings;

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nings; and fometimes by Examples and Experiences acted upon the persons of Good and Bad, and

acting in them.

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This Operation of the Spirit of the Father, and the Son, begets all the Convincements, Heart-fearchings, Prayers, Groans, Cries, Sighs, Comforts, Encouragements and Conquefts which we find exercifed in the hearts of the people of God, throughout the Scriptures, as in a Glass, shewing the Combat betwixt the Seed of the Serpent, and the Seed of the Woman; and establishing Faith, and Assurance of the Victory by Jesus Christ, who is the Captain of their Salvation.

And God has recorded these things in this manner in the Word, that all the people of God may read the whole of their present State and Work acted in the Scriptures, by the Inspiration of the Spirit, which now breaths Workings of a like nature in their hearts. The least Groan cannot be lost, 'tis part of the Lambs War; and therefore there is a Bleffing in it. If the infinite Purity, Power and Holiness of God did reveal it self only to the Understanding, it would either distract or confound the Soul, or harden it by a desperate Dispondency; and therefore the infinite Excellency of God defcends into the Humane Nature of Christ, that it might overshadow, and work in the hearts of the Saints, who are his Mystical Body (by the Spirit in the Scriptures) in the way of an Instinct and new Principle arifing from that spiritual Closure made betwixt him and them in the Gospel.

The rejection of the Gospel, and despising the Word doth chiefly Condescention.

arise from an aptness to stumble at

the Condescention of God; he sees a necessity to bow down

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down lower, to fave poor Man, than the *Pride* of Man's heart knows how to digeft; and therefore the broken and contrite ones get most of his company, *Ija.* 57. 15. the Soul who loves him, and believes his Condescention, in the design and truth

thereof, can never be too low for relief.

The manner of Christ's coming into the Flesh, and the despicableness of his Person, in his Life and Death, feriously considered, and the Ordinances which he bleft, and left to us, gives no encouragement to the Wisdom of the Flesh. The way of carnal Wisdom is to do great things by great means, but the Wisdom of God doth great things by small and despicable means, 1 Sam. 16.7. 2 King. 5. 10, 11. and so confoundeth the Wisdom of the Wise; as the Apostle argues, I Cor. I. from v. 20. forwards. Were the truth of this Mystery of God's Condescention truly taken up, it would spoil that repining dejection which torments the Saints about their unworthiness, and thankfulness would accompany all their Groans towards him: he is as low as the lowest, and their way cannot be hid from him, though he be high and lofty, and the Greator of the ends of the earth, Isa. 40. 27, 28, 29. and 57. 15. The very Kernel of the Gospels Glory lies in the extreamnels of his Condescention in the way of saving Man: his design is to exalt his Glory to the highest Heavens, by the unspeakable lowness of his stooping throughout all the day of Grace. He doth, by his Spirit, wait, weep, strive, grieve, figh, suffer and complain in the hearts of his people; and figuratively, he is faid to do such things also himself on their behalf; their weak Faith is mighty through him who works it, and who carries his Lambs in his Arms. His infinite Greatness is not at all the cause of any estranged di-Hance

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stance betwixt him and Mankind in this day of Grace; but the carnal and unbroken Pride, and fulness of a self-righteous, careless, ignorant, unbelieving heart. He setteth the Solitary in Families, and stoopeth down to deliver them who are sensible of their Chains; but the Rebellious dwelleth in a dry Land, Psal. 68.6.

Oh, let this Truth vifit me, and fave me! Here is a Rest indeed (O my confused heart!) he that heard the moan of Ephraim hears thy mean, hears thy confused cries, picks up all thy sighs, and puts them in a Bottle of Remembrance: he createth Jewels for himself, Jer. 31.18. out of the Dunghill, and rakes them together into his Cabinet. When thou faintest, he fainteth not. Lie down upon him, view the Travel that he has made in the Person of Christ. and in the Word of his Grace throughout the Scriptures, and fay, How unfearchable is his Underflanding and Condescention! How wonderfully and fearfully am I made! How undefervedly, how almightily, how compleatly, freely and throughly am Icalled by his Grace, and led along this present Wilderness by the Right Hand of infinite care, power and condescending compatsionate faithfulness? Oh, the depth of the Wisdom and Knowledge of God in the Riches thereof! How unsearchable are his judgments, and his ways past finding out? For of him, and through him, and to him are all things; to whom be glory for ever, Rom. 11. 33, and 36.

Albeit God has laid the Foundation of Faith never fo fure in the Person of Christ, and so in himself, as it stands revealed in the Scriptures; and albeit the Principle of believing he planted in the hourt at

believing be planted in the heart at the first converting Work, and Covenant-closure

God in Jesus Christ the only life and breath of his people, and the advantages thereof.

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with Jefus Christ, yet every acting of Faith is still kept in the power of his own Will; and lies lock'd up from any exercise, till he open his hand, and fills the Soul with good things. And this God doth for

fingular ends, viz.

1. That God might be truly all in all, and all in every part; that his people might both be rich, and yet not able to fay, My Goods are increased; that he may appear to be, not only the Author of their life, but of the Breathing of their breath also; and that the whole life of the new Creature might not be at the least distance from the heart of Christ: as the Flame of the Candle cannot live without the Wick, so is it impossible that the Faith, or refreshment of heart, can live one moment without supply of radical Mossible descending from the Head, Jesus Christ. Which doth not at all shew the uncertainty of a Believer's state, but rather tends to assure the same, by a frequent sending the Soul to God in Christ, by whom it is established.

2. It gives check to all allowed fin, and turning the Grace of God into wantonness, because he will not suffer the refreshment of his Grace to be any

where, but where he is himfelf.

3. And as breathings are tokens of life, so do renewed influences witness the reality of life, arising

from the Union of the Soul with Christ.

4. It also tends to make the Soul watchful against distance from Christ, lest the Breath of Life withdraw, and the Soul faint insensibly, and fall into the Myre of a defiled Mind, and so into finful Actions, and a wounded Conscience.

5. It leaves no room for floth, or fleepiness of heart, lest the Locks of Communion with God's influential Presence should be cut, and Strength be

gone;

gone; for no comfort or strength lives any longer, than by faith it derives vigour from the heart and mind of Christ.

6. It represents Mercy purely, in that it sheweth, that the standing of a Believer is meerly at the good pleasure of God, and doth necessitate the Soul to be a resigned Attendant upon the meer Will of God; and so allures the Soul by a necessary Conquest of Love, not to live to it self, but to the pure Will of him who died, and rose again, and quickens all things. By which Resignment unto Mercy, it rests on the heart of Christ, and all the Fulness of God that is there.

7. It gives ground of hope in fad hours; for, as the Clouds come, so they go; There is hope of a tree, (saith fob, fob 14.7.) though it be cut down, that it will spring again, through the reviving moisture at the root. And why art thou troubled, saith David to his Soul; I shall yet praise him, Psal. 43.5. And be-

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8. This coming and going of the Spirits influence is as a Fan, which blows and brings forth the luftre of all Graces. Hereby Patience, Waiting, and Hope are exercifed, Faith and Love are exercifed, and every Grace gets (as it were) a frequent new Birth in the Soul; and the spiritual fondness of the Love is revived, and not suffered to die. Every new Breath of the Spirit is a new Application of the Soul's Ingrafture into Christ, and Demonstration of his Power; and is arrayed afresh, as in the day of its first Espousals.

9. And lastly, It gives affurance of the Resurrection of the Body, of which every Resurrection by Faith and Hope (freely visiting the heart, and bring-

ing it again to God) is the fore-runner.

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Whiles my Meditations are musing and expatiating after the invisible God, and would fain comprehend his way (methinks) I receive a check from Zophar, Job. 11. 7. Canst thou by searching find out God, canst thou by searching find out the Almighty to perfection? It is high as heaven, What canst thou do? Deeper than hell, What canst thou know? Keep within the revealed Word, and in the patience and comfort of the Scriptures; live by hope; No fiesh can Jee God and live. Poor Man would be wife, and fee the upshot of all things, but the Vessel of his Understanding cannot hold it. Salvation by Christ has one kind of Rayment here, another kind hereafter; here it is a Kingdom of Patience and Hope, but there a Kingdom of Glorious Enjoyment; hereis the Earnest, there is the Fulness. When I would look over, and see some glimpses of Canaan, a Fordan of difficulty stands in the way. What an Adventure is it to go down into the depth of Death. and the last concluding Change? This is the last and great tryal of Faith, to venture all my hope in Eternity at one Cast; to expect to find the same God and Christ beyond the great Gulph, who appears on this fide by the Spirit of his Grace; to enjoy the fame God to Perfection, whose Name I now call upon by Prayer. O that victorious Faith which claspeth about that Love, from which neither Life nor Death, things present nor to come could divide! Rom. 8. 38, 39. I may not prefumptuously go up into the Mount, but be content a while with Wilderness-work; there remaineth a Rest. Return again (O my Soul) to thy labouring, waiting state, be upon thy Watch, the Morning cometh by and by: be not afraid to have thy Night changed into Day, and all thy Weakness into Perfection; only labour labour out thy Task, and work out thy Salvation with fear and trembling, in this day of Faith and

Hope.

Am I called to work and travel? How shall I undergo this Task? Contemplation only is not the work of my twelve hours; and Oh, for freedom of heart and understanding, that I may accomplish my work, my Hirelings day. Alas! (dear Christ) I am willing to work thy works, but would never be out of thy sight: May I not talk with thee, and look upon thy face, and yet work too? The presence of my Christ makes any toil to be perfect freedom.

Methinks I can easier find (in some measure) my work throughout the whole Scriptures (though that requires also the teachings of the Spirit necessarily) than I can know how to compose my heart to keep the Faith of Union and Communion with God fresh; and so to work and labour in the strength of that Fellowship, whatever I do in the World. When I am earnest in Contemplation, I fear I fail in the matter of Action; when I am acting, I fear losing the Marrow of my Communion with my God. Here lies Divine Skill to put both these together, as being of the same nature, and tending to the same end; each of them helping, and not hindring one another. And to this end I desire help from on high, to find out my way and method, that I may fo run, that I may at length finish my course with joy.

The Spring of all Christian Conversation is Justifying Faith, which cleanseth the Soul, and quickens it at the same time, by Union with

How to hold Communion with God in worldly business.

lesus Christ: and as, in the order of Nature, Life is first insused, before any Action of Life can ap-

pear; so Faith, being the accepting and digesting vertue which receives (in a way of spiritual digesture) Jesus Christ, as the Bread of Life, doth cleanse and save the Soul: which new Life puts forth Actions of its own nature; which Actions do add a Persection of Growth and Manisestation, but not of Essence to that new Life of Justification, Regeneration and Reconcilement. All good works of a holy Conversation are the improving of that Life, but neither the cause, nor matter of it; the cause of it is the meer Grace and Favour of God, Ephes. 1. 4,5,6. the matter of this Life is the Spirit of Jesus Christ quickning the Soul, through Union with it; and from thence grows Action, as the delightful Exercise of the Life of the new Man.

So that my more or less improvement must not question the Essence of this Life; the least Action notes Life as well as the greatest, though the vigour thereof be in a different measure: and if I doubt of Life, I cannot produce it by Action. Leaves will not put life into the Tree; but I am in that case (by Soul-resigning and Self-renouncing Recumbency of heart) to lie down upon Christ, to receive Life from him. All Life lies in the Root, and comes thence by naked believing; whereby God, through Christ, vents his own Life by meer Grace in my Soul, that all Actions of Holiness may be no other than the Life of God working in me.

Now, that the Soul may both enjoy its Communion with God, and also act with vigour the works of Righteousness in an active Conversation, there must be Order and Uniformity in every Action, suitable to the Spirit of Communion with God: without Order there can be no Peace, but Consusion, a. Gor. 14. 23. and without Uniformity also, arising from

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from the Root of Union that is between the Action and the Spirit of the Actor, there can be no Peace; for Unity breeds Peace, Ephel. 4. 3. by making things different or diftinguishable to agree in one, by some common and uniting likeness or other. And because this Uniformity seems naturally to offer it self to Consideration, in the first place I would

let a few thoughts pass upon it.

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In all Christan and morally good Actions (forbearing to speak of ungodly Actions, which are plainly opposite to the Spirit of Holiness) no Action. though it be in it felf materially good, ought to be left to its own swinge, but always ought to move in the hand of the Spirit, as it gives direction by, and suitable to the Word. The natural motion of a Wheel is to run downwards; yet we read, Ezek. 1. 19, 20, 21. that the Spirit of the living Creature being in the Wheels, it guided the Wheels from their natural motion, to the pleasure and Will of the Spirit that was in the Wheels; up or down, hither or thither, as the Spirit moved them: the Spirit and the Wheels were made one in motion, by reason of their Union. And even so in all good Actions, spiritually performed, there is a Union betwixt the Principle of Holiness in the new Man. and the outward Action that is done; which forms the Action into a homogeneous suitableness to that inward Principle, and prevents discord betwixt the Action and the Principle. Thus it was with 70b, when he faid, My heart shall not reproach me, Job 27. 6. And hence comes a peaceable Execution of any Actions, when the Principle of Holiness does spirit the Action, and the Action outwardly manifest a justifying Concurrence with the Principle, in and by which it acts, the Action and the Principle having

ving the same united Tendency to the Will of God.

And as *Union* and *Symphony* betwixt a gracious efficient Principle, and a gracious Action renders it a comfortable Service, whatever the work be which is done; fo the Order betwixt these two do add a further supply, to carry on a heavenly Conversation here on Earth. The goodness of every Action (as to Comfort in the Execution thereof) ariseth from Communion with God, for whom, and to whom that Action and Service is performed.

Although both be the Exercise of the New Man. yet each of them act in their own order; the heart is first under true warmth within, and then the suitable discoveries do follow, Psal. 39. 3. While I was musing (faith David) the fire burned, and then spake I with my tongue. A good Action loseth its inward beauty, when it keeps not its infide order; it is numbred amongst dead works, and moves but in a ghastly manner, when the Spirit within moves not first; much like to the irrational Actions of a Man, who walks up and down, and talks by fome strength of fancy, when he is in a dead fleep all the while. But when the Root of Communion with God bears the Soul forth unto fruitfulness in any Service, that Service is comely, because it springs naturally from a Spirit of Faith in the New Man, and carries along the nature of the New Man in what soever is done.

These two being observed, would so carry on the course of Christianity, that in the various affairs of this life, inward Peace would not be broken; there would be readiness at all times to pray, praise and rejoyce. Thus Abraham and Enoch walked with God, and this is the glorious Promise, They shall walk up and down in the name of the Lord, Zach. 10. 12.

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All good Actions being thus rooted and ordered, have the Glory of God in their eye, and run forth in way of duty, and carry with them the encouragement of Acceptation with God. And although the Actions of fuch a man may visibly be successless. vet his heart is never wrung with disappointment, because his secret Communion with, and Subjection to the Will of God (being the grand purpose of his heart in all he doth) delivers him into a holy Rest. and maintains an inclination to work still without repining, because he is affured his work is not in vain in the Lord. So far as the Will of God appears, he is quiet with joy, because the pleasure of his work lies in doing God's Will, and not his own. munion with God makes up every Breach with an All-fufficiency: Disappointments do lock him up within the Sanctuary of God, and keeps the Soul at home, in the pure tastes of that Communion with God in which it lives, Pfal. 73. 17, 25. in a readiness to every good work. His good Actions, though small as a Cup of cold Water, or successless, as Isaiah's preaching seemed to him to be, Isa. 49. 4. yet those works cannot be lost, because Communion with God cannot be loft, in the vertue of which. those works were done through Jesus Christ.

But while I am thus travelling through the Confideration of feveral Programmer and Relies

The Soul sensible of a cold Fit.

ral Process redounding to a Believer, way of fruitfulness therein, I feel (methinks, many cold fits to seize upon me; as it was in the day that Abraham was troubled with the Fowls which fell upon the Carcases which God commanded him to divide for confirmation of his Promise, which Abraham drove away till the Sun went down; and when a deep sleep, and horrour of great darkness

ness fell upon him, then, even then did a fresh affir. rance of the Covenant break forth upon him, (a) Gen. 15. 13.) So while I am pursuing after this Sal. vation of God, I find the Clouds gather about me, I find not the same sensible Entertainment of the Sal. vation of God in my heart as sometimes I have done: my Soul is filled with guilt and weakness, and there fore am forced to retire back from the pursuing the necessary and practical Meditations about the Conversation of Godliness for a season, lest I leave an Enemy at my back that is ready to invade me; which Enemy (if it please the Lord to scatter by his Spirit) I shall be more able to attempt the Me ditations of the works of Holiness, and have fresh Activity to put on the Garments of Fruitfulness, in the Service which I owe to Jesus Christ my Lord

than (methinks) for present I am.

Inward Rejoycing and Peace has been much bruifed (for certain days) by weakness, guilt and distraction that has feized on my heart; there it lies like a Mountain of Lead: when my thoughts would turn inwards, I hear nothing but Outcries of Accusation and Guilt possessing my heart; I can find no shelter at home, I am forced to fly abroad for a Lodging, for Company and Food. I am now invited to renew my felf a Nest above my own heart, my heart is grown hard, dark and weak, it prevails against my former sense of Divine Presence; and while it is thus filled with the clamours of Death and Confuson (methinks) I hear the Spirit and Bridegroom fay, Come, arise; this is not your Rest: lanch forth through the Ocean of Free Grace, and let not thy expectation hanker towards thy felf; though thy flesh fail, and thy heart fail, yet God is the strength of thy heart, and thy portion for ever. My work is to go forth;

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forth; and Oh that I could make a fair Escape to him who stands upon the Shoar to receive me, it is not a few Meditations that will do it; it needs a Redeemer's hand to fetch me out, and pull me up.

The delight of the New Man is, to be under the Government of the Spirit only; and all the Islues of the Spirit flow from the heart of Christ only, by which the heart of a Belie-

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The Soul flies out of all manner of felfish help, to Jesus Christ only.

ver is made new in him. This Newness lies especially in the Spirit of a Believer, which complies with the Spirit of God in the Witness of Adoption, even whiles the contradiction of defiled Nature warreth against it. And upon the single Interest of this Consideration, and Union betwixt Christ and the Soul (yielding it felf to the renewing of his Spirit) doth Faith go forth, and claim Forrein Aid, viz. the Aid of Jesus Christ, to whom it is united; in Conveyance of which Aid, Christ first takes the Soul more closely into the vertue of that Union, that every crumb of his help may truly favour of that Relation which is betwixt him and the Soul, through the New Covenant; and gives out no faving and effedual Aid otherwise, than as the Product and Offfpring of that Union: that fo Christ may be all in all, as the Treasury and efficient Cause of all Relief; and that the Soul, through spiritual Union only, might derive that Relief to it felf by Faith: and as the Foundation of the Union lies on free Grace, so the Application thereof, and the abundant help arising thence, is carried on through the method of free Grace only; for Faith can converse with nothing (in order to the Life of the New Man) but Free Grace only in the Promse.

The very nature of free Promises do present to the Soul, the consideration of all Relief to lie originally in God, and that the Soul is invited thither only to fetch it, and cannot possibly return empty: for the dispensation of which Grace to the Sons of Men, God manifests himself in the Person of the Son, who dwells in Humane Nature, displaying the Evidence of this Grace in the Gospel, and by his Spirit persuades the believing Soul to accept and improve it.

And the Soul being thus persuaded that his life lies in Christ, upon a free Covenant grounded in God's Decree, established on free Promises, may not stay to ask leave of his guilty heart, whether he be sit to lay hold upon this Deliverance, but must rather consider the freeness of Grace, Pardon and Righteousness, which is in this new and living way, which God hath made, and not Man. If Elijah had poured only on the parched Earth that was under his feet, he could have had no Argument of Moysture to arise from thence; but having by faith prayed to him who governed the Clouds, down

came Rain, and the Drought vanished.

Guilt of Sin is like a Hedge, or a Wall, that can easily keep the heart in Impenitency and Unbelief; but when Faith, working by Repentance, seizeth on Jesus Christ, it gives Wings to the Soul of a Believer to fly up above all those hindrances of natural Guilt and Weakness; and though Sin and Death remain in his Flesh, yet he is got beyond the Captivity of the Law of Sin, which can no more keep him from the Freedom wherewith Christ hath made him free, than a Hedge can keep an Eagle from soaring up in the Air. The Sap which feeds Guilt is Unbelief; now when the Sap is withdrawn, the Tree dies away by degrees, although it remains in its

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its place for a feason: so is it with the Old Man; it combers the heart a while, but Christ at his death gave it fuch a Wound that will never be cured, till it has (by the Faith and Prayer of every Believer) bled it felf to death. When Guilt feems to live most. and so fends a Believer afresh to Christ, then does Guilt die apace, and remains only to keep a Believer's faith in continual exercise, and render Christ precious to the Soul, as cold Weather makes a Fire the more comfortable and pleasant: so that while my Soul holds close to this, that Christ is upon his own terms, Righteousness, Par Ion and Life to me, by making me his; and he being mine, my own guilt becomes no longer my own, because I am no longer my own, but his who bought me with his blood; and as guilt is removed, so the fear of falling away is removed, and relief against daily infirmities provided for. If, being an Enemy, I was reconciled by his Death, much more, being reconaled, shall I be daily faved by his Life, Rom. 5. 10.

But whence ariseth this, that I find it harder to relie on him for power against daily infirmities, than

Faith only a relief against daily instr-

against the power of condemning
Guilt? Daily Infirmities are the lesser Enemies;
but yet they are present Enemies, and seeming smaller in stature than the great bulk of universal Humane Guilt; the Soul of a Christian is apt to step forth against them in his own strength and resolution, and so returns many times with shame; whereas the same Covenant which takes away the stony heart and state of Guilt is that only which gives a heart of stess, and cleanseth the Soul from all unrighteousness. I cannot therefore mortiste one foolish, silthy or distracted thought, without the application

of the whole power of the same Christ who has re moved my great and condemning guilt, and cast it in. to the Sea. I am apt foolishly to think, that my great guilt being removed, I may, in some fort, take my eafe, which degenerates more and more into spiritual floth and unthankfulness: but my daily infirmities are like a pricking Bryar, which continually af flicts me, and lets me know that this is not my Reft. neither will my own hands put away these Bryars; but only the confuming fire of Christ's Spirit setting his Death and Refurrection in Battel Array against So that I fee, if ever I expect a good hour in this World, or to all Eternity, it must be only, and all over in Jesus Christ. O cursed Nature, 0 curfed Sloth! that is ever dividing that which a blef fed Covenant of Grace has joyned together; Jess Christ and my Soul. All his drift towards me is that he might be all in all to me. Oh that he would vent himself, and spare not: he that bids me fear not, only believe, is only able to make me believe I often draw near (methinks) to some Resignation to him, with some universal scope, but am quickly gravelled again; yet fo much delight remains in the very hope of my Soul towards him, that makes me chuse rather to have my eyes towards him, though with a long look, than to fay within my heart, My Beloved will never come: surely he will yet come, and his Reward is with him.

This Resignation to God is so glorious in the Nature, Ground, Properties and encouraging Privilege of it, that the very glimpse thereof makes my heart light, and even faint for desire to be wholly swallowed up and translated (in Spirit, Soul and Body) into the pure Rest, and Crystal Life of God; but the

nature

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nature of it I can no more express, than a Man's Pensil can draw the Portraicture of a Man's Life, or represent the nature of a Taste; albeit, it may draw the Figure of a Humane Body, or represent the visible Food, in which lies that hidden quality of Life and Taste. But if words may be used about it, I would thus express it:

'Tis an alloying delightful, willing The nature of Re-

fires, cares and enjoyments of things into the present and to come, relating to Soul and Body, into the heart, and unlimited disposure of God in Jesus Christ my Lord; with an endless, victorious Security of Confidence, Consolation and Peace of heart and Conscience.

The ground of which glorious, active and Soul-quickning Rest is The Ground of it. Jesus Christ the Mediator, who has received his Redeemed to the Glory of God. Rom

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received his Redeemed to the Glory of God, Rom. 15.7. He is called their Peace, Mich. 5.5. their Rest, Isa. 28. 12. their Sufficiency, 2 Cor. 3.5. Comfort, 2 Cor. 1.3. Joy, Psal. 43. 4. and All in all, Col. 3.11.

In all these respects Jesus Christ becomes the ground and attractive cause of Resignation, as he is God and Man; bringing the Soul, through Union with his Humanity, to God, with whom he is personally united, I Pet. 3. 18. into which Union every Believer is received, through the Mystery of his free Grace, Joh. 17. 21. and the Application of this Union to the Soul by Faith, breeds this blessed Resignation; for Christ being thus qualified in his own Person, and thus uniting the Soul to himself by his Spirit, begets in the heart, through believing, an answerable Gounterpane of Consormity and Quiet in the Inward Man, which cannot be capable of loss, be-

cause the unchangeable God is the Author and unalterable Cause thereof, nor be obstructed (while Faith holds up its exercise therein;) but runs out into an infiniteness of Satisfaction in all cases; because it is got with the help, and expiating boundless Interest of him who is infinite. It enters in by the Door of his Manhood, to the partaking of whatever he is Heir to; and is made Heir with him of his Conquest. Fulness, Security, Peace and Joy: so that albeit the Flesh may fail, God, being the portion of a Believer, faileth not, but always unchangeably continueth in the Mystery of this Union, to be the Foundation and effecting Cause of a Believer's Resignation to him, as into the hands of a faithful Creator. Jesus Christ himself is the glorious I Pet. 4. 19. Model of Refignation; for God, in Christ, refigned up himself to the Nature of Man, Heb. 2. 14. and being the Eternal Son, refigned up himself to the Will of his Father, to be made a Servant; and he who is the Law-giver refigns himself subject to the Law; God over all, bleffed for ever, refigns himself to the Curse of the Law; he resigns up the freedom of his own Will to a voluntary Covenant; he undertakes (as it were) the encumbrance of a Family. and accounts the cries of many Infants about him no disturbance, but a delight; he resigned up his Body to death, and became of no Reputation, that out of his Dust he might bring many Sons to Glory; he refigned up his heart to bear their fins and forrows; he hath refigned up whatever he is to be theirs, that they might be his, and be faved, both living and dying, from all wants and fears, through his Refig nation of himself to stand or fall with them, and from every part of his Refignation, fends forth his Spirit to work Resignation also in them, according

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no the measure of his own Gift, in every part of his mystical Body, by virtue of that Union to which he hath called them with himself: and herein lies the ground and foundation of a Believer's holy Resignation to God.

As for the Properties of this holy Properties of Re-Refignation, there is a notion of Genation.

weakness and subjection in the Re-

figned, and of Power and Dominion in the Person to whom Refignation is made. There is also an Alienation of some proper and private Interest, and a change thereof into the Interest of another. And foit is in the Refignation of the Soul to God. Soul being fensible of its own inability, bequeaths it felf to the Almighty Redeemer, and doth subject it felf to the Rules of his Dominion, as the Clay to the hand of the Potter; and so every Nerve of the Soul is loofed, and lies down at the Will and Difposure of the Lord, to do as it seemeth good unto him; and so the Soul ceaseth from its own private Interest, and submits it self to the Merit, Mercy and Laws of the Mediator, to be dieted, cloathed and employed by him only, and lives no longer by the Life of his own hand, Isa. 57. 10. Hos. 14. 3. Now he stretcheth forth his hands, and another girds him, and leads him whither his fleshly Reafon would not; he knows never a step of his way, but as the Word and Spirit guides him, Ifa. 42. 16. he dares not fay his Sins are his own, nor his Righ. teousness his own, but as Christ, in the Gospel, directs and fuffers him to think and speak; he can neither accuse nor excuse himself, neither judge nor acquit himself any otherwise than as he who bought him will allow, and give his confent, Numb. 30.7, & because he is now under the Dominion and Interest

terest of another; and is no longer his own, but married to him who was raised from the dead.

Refignation is a free Act, and is managed in the Will, aiming to prevent a greater Evil, or obtain a greater Good; and therefore carries some content and delight with it, and which is so much the more increased, as the Power, Authority and Faithful ness of the Person resigned to is great and sure; so is it with a Believer's Refignation to God in Jefus Christ: every glimpse of his infinite Power, Truth and Mercy, redounds to the increase of a Believer's refreshment, because he hath a Right therein (by Refignation thereunto) in the Person of Jesus Christ and it eyes his Person in all the Worth, Persection and Excellency thereof, in such a way of propriety therein, that it affecteth the heart, and makes way for the influence of that worth to enter upon the Mind and Affections, and so renders it active, according to the Mind of Christ, and Spirit of the Gospel, to obey, believe and live upon that Mind of Christ, represented to the Understanding; improving his Worth by a fanctified Application to every part of the New Man, as a holy Oyl, finking into every Faculty of the Soul, and naturally inclining it to every Exercise of that new State, to which it is begotten and brought forth by a spiritual Refignation.

The bleffed Privileges which arise from hence are innumerable, as God, to whom the Resignment is made, is unmeasurable and infinite. The Soul of a resigning Believer enters into Purity, Establishment, Protection, Peace, Love, Liberty, Boldness, Satisfaction and Joy in the Holy Spirit, and gains an entrance abundantly into the Kingdom of our Lord and Saviour Jesus Christ.

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As a Stick of Wood cast into the fire, is changed into the property of Pwity. that fire, fo the casting of the Soul into the Blood of the immaculate Lamb, abides no longer filthy, but spotless, through the price and preciousness of that Blood; the Spirit of which Blood removes the Conscience and private owning of Guilt, and transfers it into the Laver of Christ's Satisfaction, and comes forth cloathed with Pardon, Righteousness and Acceptation in the fight of God, the righteous Judge, who has constituted a Satisfaction to himself by such a method, that his Mercy to a Sinner might be an Act of Righteoulness to Jefus Christ the Mediator; and that, by Resignation to Christ, a Believer might enjoy it in enjoying Christ, whose nature is also shed abroad in the heart by the washing of the new Birth, through the Word of his Grace, to mortifie and cleanse the heart, as a Seal of Implantation into the perfect Righteousness and Acceptation of his Person who bought it with his Blood, Gal. 2. 20. 1 Joh. 1.9.

Which Resignation gives Establishment, by engaging him who Establishment.

bears up the Pillars of the Earth to

bear a poor sinner's weight, and keep it from reeling. Resignation doth incorporate a Believer into the very Rock of Ages; it conveyeth a Sinner through the Word of Free Grace and Power, clean from his own sin, and gives it an Arrival in the very Breast of Christ, where it abides without sin or change, I Joh. 3. 6. Though sin remain in the natural Man, and dwells with Humane Flesh, through the whole Circuit of the first Adam's state, yet Faith rejoyns the Soul into the second Adam, who is wholly pure, as the first Adam is wholly sinful. So that a H 4

finner, in coming to him, refigns himself up from perfect sin, to perfect purity. The Body of Christ, as it is mystically below, remains for a season under the washing of the Word; but as it is mystically married to Christ risen from the Dead, and sitting at the Right Hand of God with him, 'tis pure as the Sun in its brightness, and established for ever above all shaking storms of the lower Region, whether it be Guilt, Change or Danger.

Protection. Resignation doth naturally claim Protection, as appears in the case of

the Gibeonites, Josh. 10. 4, 5, 6. Charity and Pity would induce a noble Mind to help the distressed, though there were no propriety of the distressed to move such a noble Mind. It were cruelty to fuffer a Neighbour's Ox to lie in the Ditch, without some real willingness to help it out; but Resignation gives a propriety in the Resigned to the person to whom the Resignment is made: and therefore Christ owns the cherishing and protection of a resigning Soul upon the account of Conjugal Propriety, Ephef. 5. 29. No man ever yet hated his own flesh; and not only protecteth, but nourisheth it, viz. as Christ the Church. This Propriety makes every Branch of the Wants, Griefs, Burdens or Dangers that every refigning Believer has, to be Christ's Concernment as truly, and as much (for the nature of them) as the Salvation of all the Elect, for which he came into the World, and died. His Salvation reacheth into every Crevice of their need, He faveth to the utmost, Heb. 7. 25. which faving Protection stands fitted to a resigned Soul, as a curious Key to the Wards of a Lock, and intermits not the least moment from suitable and needful help, Isa. 27. 3. only he manageth it in his own method, which a refigned Soul owns he is fatisfied and delighted in. Hence

Hence comes Peace, when the Soul peace.
of a Believer, by Refignment (having viewed the Compass of plentiful Redemption the strength of the Rock that is under him, and the Helmet of Salvation that is over him) saith, Return, O my soul, to thy rest, for God hath dealt bountifully with thee. God hath delivered my life from going down to the pit, and my eyes from tears, and my feet from falling, Psal. 116. 7, 8. I will now lay me down and sleep, for no less than God himself makes me to dwell in safety, Psal. 4.8. The Peace of Relignation is Christ's Peace, which none can divide from a Believer; it is his Garison, and fortisted Security, Col. 3. 15. Joh. 14. 27.

And from hence flows Love to God the Father, Son and Spirit. The Love

Love of the Father in the Son, and by the Spirit, in all the unspeakable discoveries of it, warms the heart into this Refignation unto him. 1 Joh. 4. 19. Christ appearing so amply furnished to conciliate Love, and presenting the Bracelets of his kindness, and declaring his Wealth, Power and Glory of his Kingdom, Pfal. 145. 11. as once Abraham's Servant did to Rebeccah in behalf of Isaac, he gains the heart of a Believer to for take former Contents, and refign up the utmost Affections to him: The more the Soul resigns, the more doth it love; and the more it loves, the more it doth resign to him. Love of God shed abroad into the heart by the Spirit, from the heart of Christ, breeds Resignation, and that Refignation still feeds Love; each moving other with a perpetual motion; and so from an endless Principle of Union with Christ, runs forth to all Eternity.

From whence ariseth also a sense of persect Freedom; the Pales of di-

stance are broken down, free Access to God in Christ is gained, Mis-apprehensions removed, and Open-heartedness interweaves betwixt Christ and the Soul. The Heir is no longer Servant, but a Son. Esther is brought from the Custody of Hegai, to the King's Palace. The boundless Deity, in all its Purity, Power and Protection, is the Range of a resigning Believer. The Law is removed, the Prince of this World is judged and cast out, the former state of Enmity and Bondage is over and gone, and now the Soul dilates it self with full spread into that Freedom wherewith Christ hath made it free, Joh. 8. 36. Gal. 5. 1.

Which Freedom brings in Boldnefs along with it; the Soul being once refigned up to Christ, is no longer a Stranger, but of his Houshold; yea, betrothed to his Person in Righteousness and Tender Mercy, and is always in his eye. Resignation betwixt Christ and the Soul being mutually past, Darkness is swallowed up of Light, there is no shelter for the Beasts of Prey: no Weapon that is formed against a Believer can prosper, who has resigned himself to the Former of all things; he may now dwell safely in the Wilderness, and sleep in the Woods: a Lyon-like Courage grows in the Soul from the Lyon of the Tribe of Judah, to whom, by Resignation, it is united.

What now may hinder Satisfaction.

Satisfaction. Why may not the Soul fay, I have enough, my Inheritance is law-

fully gotten; neither have I got it with my Sword and Bow, as Jacob got a Portion from the hand of the Amorite, but I have given my felf for it. I have refigned my whole felf to Christ, and he has resigned his

his whole self to me. I own and accept his Resignation, and he accepts mine. What surther remains, than that I bid farewell to mine own Poverty and Wretchedness, and put on Change of Raiment? Why may not I dwell amidst the Flagons, Gant. 2. 5. of his satisfying Presence? I am filled, and my Cup runs over.

And now also, who may hinder a satisfied Soul from Joy? Will not all the Foundation-work and Walls

of this Building bear a Superstructure of Joy in the Holy Spirit? Is not the upfhot of this Refignation betwixt Christ and a Believer mutual Joy? He joys over his belowed with finging, Zeph. 3. 17. and her foul rejoyceth in God her Saviour, Luk. 1.47. As far as any degrees of this Resignation tastes these high Privileges, so doth a relish of Joy grow in the Soul. Refignation brings the Soul into the heart of Christ. who hath triumphed gloriously in rescuing his Spouse, and now rejoyceth over her, as a Bridegroom rejoyceth over the Bride, Isa. 62. 4. and in the day of the gladness of his heart, calls her Hephzibah, My delight is in her: Which Joy begets an Eccho of its own likeness from her again, My delight is in him. And thus the Crown of Joy is placed on the Head of Spiritual Refignment. The Soul cannot refign to God without Joy in him, nor rejoyce in him without Refignment: They live in one another, because the Seed and Nature of all spiritual Privileges lies in every Privilege; and the Nature of this Privilege being endless (because God is everlasting) the Crown of Joy can therefore never wither.

And the more this Refignation to God in Christ gets Ground in the Soul, the more is an Entrance

An Entrance to the purchased Possession

made into the everlasting Kingdom of our Lord Jesus Christ; not as it is a Work done by us, but wrought in us; in which the heart is made to give way, and is made voluntary therein by the Spirit of Grace. Which Work is here carried on through much Contradiction in the Flesh, which strives against it, while the Inward Man in every Believer pants after it, and finds no Rest, but as the Power of this holy Resignation to God in all things prevails; till at last it steps over Mortality, and leaves every Obstruction behind perfectly and for ever;

and then God is all in all.

Christ enjoying his Spouse without any Reluctancy or Unfuitableness in her, and she enjoying her Husband without any Vail upon his Face; the hears his pure Language, and returns pure Language again: Love has its full vent on both fides: the mutual Yerning of Bowels will then be satisfied, the Voice of COME, which founds from Christ above, and the Believer below, will period it self in one eternal unseparable Meeting. Resignation will then enjoy an uninterrupted Delight. How aftonishing is the thought of this? When the thought of it is strained through the weakness of my Faith, conflicting with fo much Darkness, and present Treachery of heart, and Self-unworthiness, the Glympses thereof makes me both fear and rejoyce at once, and yet am not able to rejoyce perfectly for fear, nor fear perfectly for hope. O infinite Redeemer! be over and above all my fear and faintness, act like thy self, almightily and freely, that my heart may shout for Joy in the hope of the Glory of God, and the day of refreshing, which is promised to appear: Even so come. Lord Jesus.

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And now, if I might, out of all these Considerations, but take home to my own heart a few Chips to kindle mine own Fire, and be really resigned one Inch nearer to Christ, I should think the Meditations of this day happily given in. What else doth my Soul long for? Some Crumbs of this glorious Banquet, that my Soul may inwardly commend the Feast, and say, The Lord hath done great things for me: Yea, Lord, let thy Kingdom come, and thy Will be done. I wait, and cry, Amen, Amen.

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How to find God a SANCTU-ARY in time of Trouble: With the manner of the AUTHOR'S entring into Covenant with God.

PErceiving a dark Cloud, and tempestuous Storm to be rifing, and being called to enter into the Chambers of Divine Protection, Ifa. 26. 20. and finding it the practife of the Lord's people, Pfal. 57. 1. and 143.9. and Jesus Christ having declared himself a Shelter from the Storm, Isa. 32. 2. and inviting me to enter into his Rest, Matth. 11. 29. I judge it my duty to follow his Voice, and betake my self to the Horns of the Altar; but being hindred by my own Guiltiness and Unbelief, am forced, either to wander into Desolation of Mind, or else to endeavour to cut my way through the Incumbrances of my own darkness, by the Sword of the Spirit. If the Lord shall be pleased to favour me, and bless this Attempt, I shall be safe under his Wings. And seeing nothing makes Calamities terrible but Guilt of fin, I judge it my duty to fet my main Battery against that Strong Hold: And to that end, having chosen out for my help that blessed Word:

Rev. 1. 5. He that hath loved us, and washed us from our sins in his own blood.

Which Scripture yields excellent Relief to that Soul

that can mix it with Faith.

The words (He that hath loved us) do import the Ground of a Sinner's Union with Christ; for such is the nature of Love: and we must be one also with him, before ours can be made his, and his made ours.

And the words (our fins) and (his own blood) being compared together, that from Union with him

flows a transferring of our fins upon him, and (as it were) mixing them, without any personal stain, with his Blood, and so made his. Our Infection, by his own Will, entred (as it were) by Imputation and Burthen, into the Blood of the unspotted Lamb. He suffered himself, who was personally without sin, to be all over laden with the real Imputation of the loathsome Nature, and absolute Guilt of our sins, and so became sin for us; and yet his Blood remained pure, and himself without sin.

The word Washed alludeth to legal Washings for Purification. He removed our sins from us; making them no longer ours, but his own; as the filth of a Garment is washed, whereby the Garment becomes clean; so our sins passed away (Zach. 3. 4.) by Imputation, and burthen of the Curse, into the living Body, and Life-blood of Jesus Christ. And so the Sinner (as the original and principal Malefactor) and Christ as Surety, do stand both of them before God the righteous Judge; and both, in some kind, equally liable to Sentence: for if Christ had

not been able to have freed himself from those sins. they would have funk him and the Sinner too. And herein the Metaphor of washing a Garment comes. short of this Mystery; for the filth being gone from the Garment, into the Water, the Garment is thereby actually cleanfed, though the Water be never cleanfed from the filth that it borrowed of the Garment; because the Water and the Garment are two seperated things: but in this mystical Washing, the Person washed, and the Blood washing, are joyned together in the Union of Christ's Mystical Person; fo that if Christ, who is the Surety, miscarry in his work, all they whose hope of Redemption lies only (through Mystical Union) in their Interest in him, must needs perish with him; and if he prevail, they are delivered: for this Washing at his Agony and Death was, in some sence, Incheative, and yet accounted perfect (and was so) as it food in relation to, and connexion with his Refurrection, which made him a compleat and perfect Author of Eternal Salvation, Heb. 5. 9.

But how Christ could bear our fins, and be made Sin for us, and yet be *personally* pure, this is a great

How a pure Christ was made Sin for

wonder; and he must be without sin all the while, else he could not have done away our sins. One Contrary expels another: but he doth it not at a distance, as the Light of the Sun drives away Darkness before it; but he enters (sin-lessy) into the state of our Sin, that we might enter into the state of his Righteousness. He cures not as a Physician, who cures by Medicines, but was himself touch'd with our infirmities; he was made Sin for us; he espoused not only the punishment of our Sins to himself, but was married also to our Guilt, and

and to all the dreadful workings of it, so far as that it made him fick and forrowful, even to the very death. He had the guilt of our delight in fin, without any delight in it. He made himself guilty of all our fins, but had none of his own, nor no defilement to his Nature by ours. If one Man be guilty of another's fin, he is defiled himfelf, without leffening the defilement of the other Man; because the Guilt is not translated from the one to the other, but extendeth and spreadeth its poysonous nature from the one to the other, and so fills (as it were) both Veffels, without any remove of the Guilt: but Christ's Nature being capable of no personal Infection, gives liberty and scope to the Guilt of a Sinner to vent it felf wholly into the bottomless and endless Satisfaction, Merit and Righteousness of Christ the Mediator, till the last drop of it be gone, and the Fountain dried up, through Union with his spotless Na-Our fins touched him, as to an experimental fence of the filth and burthen of them. He bare our fins in the Body of his Flesh, but that Flesh being perfonally united to the Godhead, remained pure, and uncapable of any Corruption, through the purity of that personal Union.

By how unexpressibly far he took in the sense and burthen of all sin, and made it his own in the utmost measure, and how infinitely pure he still remained, the knowledge of this the Angels desire to look into, and must be reserved, till the Saints come

to know, as they are known of him.

Sin dwells in our Nature habitually and actually, but lay upon him by Imputation; and so passively, his Nature bare our sin, but could not act it.

But how should a Sinner come to enjoy Redemption from his Sins by a Mediator thus wonderfully qualified and fo admirably fuftaining a finner's guilt? This is worth the Enquiry; I may not rush into this Mystery. I must be unshod, that I may enter in, and stand upon holy Ground; No man cometh to the Son, but whom the Father draweth. I may get the notion of fomething about it, but can come to no heart-enjoyment without the Unction of the Spirit of Christ to possess, and so to lead me in within the shadow of this Almighty Redeemer. 'Tis wearisom and barren work to gape towards this Mystery by a meer speculative Search; and therefore I would fain make it my defign to give away my whole felf (in every step of this Enquiry) to Jesus Christ, that I may be taught this mysterious Privilege, as the truth is in him, whom thus to know is Eternal Life. And therefore, with a holy fear and tenderness, I desire to wade according to the Scriptures into this Deep, by the Spirit which fearcheth the deep things of God.

As a foundation for further fearch, I find that Christ himself, I Gor. 3. How to enjoy Christ assually.

11. and a Conscience purged from

guilt by means of his death, *Heb. 9.* 14, 15. are things enjoyable, and so offered and held forth in the Gospel. My work in the next place is, to enquire how I may actually enjoy an Interest in so high a

privilege.

I am, in the first place (under a sense of my own necessity) to lie down at the Foot of God, and suffer Jesus Christ, as crucified and risen again, to march with all his Train into my heart, and take Possession there; and then am to suffer his Spirit (shutting my eyes, and stopping my ears against carnal

nal Reasonings) to lead me into a willing Resignation to this crucified and rifen Christ, my Redeemer; which is a spiritual Marriage to his Person. tional Landskip of this state will not serve my turn. O thou, in whom all the Promises are Yea, and Amen, renew a right Spirit within me, and let my very Soul be moulded into the Truth by every Meditation My Guilt has increased upon me this day; I have loft my Thirst after God, and do find my strength to waste; my Drift is not pure, and am carried away into a withered frame, and my heart cannot return. The founding of thy Bowels is able to bring me back, and enlighten me with the light of Life. An impure Eye cannot behold thee, nor a furfeited Mind eat of this Manna. My Disease is great, but there is no healing Medicine to be had but in

thee, O my Redeemer.

Wouldst thou in earnest (O my Soul!) be cured, and effectually enjoy the Redemption of Christ? Then retire thy felf only to him, and let thy eye be fingly fixed there. Render up thy Guilt to him who has bought it out of thy hands: Withdraw thy sholder from the burthen, and with a loathing of thy felf and thy fin, leave it upon Jesus Christ; his Father and thine laid thy Guilt upon him already upon the Cross: and when thou dost by Faith lay thy Guilt upon him, thou dost not crucifie the Son of God afresh; but dost only put to thy Seal, that he is the Lamb of God that taketh away the sins of the World. He bought thy fins to destroy them: he fhed his Blood, that thy Guilt might be condemned; and waits upon thee, to bring them forth to him for 'Tis not a pain, but a pleasure to him, Execution. that a Sinner delivers up his fins to him; because the Vengeance he sustained for fins, has fixed a day

of Vengeance in his heart against the daily Guilt of his Redeemed; and Revenge is sweet. Bryars and Thorns are fet before him in Battel, he will go through them, and burn them together, Isa. 27. 4. and 63. 5, 6. He fustained the Curse, satisfied Justice, and returned to his Father with the tokens of his Conquest; and now attends in the Gofpel upon the Elect, to cause them to shake themselves from their Dust, and bring forth their Dead (the Slain of the Lord) to the Burial. A Sinner then lays his fins on Christ, when he believes that God the Father laid them upon him. God the Father imposed the burthen, and a Sinner by Faith concurs, and melteth under the fight of Divine Justice, and cries out; Even so, O Father! because it pleased him to bruise him: Even so, O dear Redeemer! because thou lovedst not thy Life to the Death, that thou mightof redeem me by thy own Blood; I leave my fins upon the Sacrifice of thy Flesh, and would crave leave to look upon him whom the Father made an Offering for my fins, and whom I have pierced; and in the view of this coftly Redemption, would mourn over him, as a Man mourneth for his only Child.

But yet, that I may improve this mysterious Happiness to the more full advantage, I would beg help from the Lord to assist me with a true view of the real Existence of those things which relate to Jesus Christ, and God's Covenant concerning me, and with me in him; and what is the mysterious method and power of the actual exercising of Faith

thereupon.

The real Existence of all Gospelprivileges is witnessed by the Scriptures; which do positively attest,

The Gospel is a real thing.

that those things are so and so, as is exprest: But

fuch is the cursed Treachery of my heart, that the custom of reading and hearing those things makes them seem common, and debaseth their Majestick Worth; and so beholding them through a literal and common Estimate, my eye loseth at once their true colour and certainty, which inseebles my Apprehensions, as to the lively Belief of their real Existence.

And in order to the curing of this Disease, I am waiting on the God of Light and Truth to breath upon my heart such a quickned frame of Meditation as may humbly and effectually steer my Soul to the Mark which I aim at. Unmortisted Invention would be busie to hammer out some Answer to my Query; but alas, 'tis a Physician of no value: For who can reason a blind Man into the use of his sight? He only who brings Life and Immortality to light, is able to make the things that appear not, to be seen.

Hast thou not heard (O my Soul!) that thy true and only welfare lies in things which neither the eye of the Body, nor the natural eye of the Mind can attain to? How self-denyingly then shouldst thou attempt this Search? And therefore, lest thou catch a sliadow instead of substance, turn thy self once more (by Prayer) to him who opens the eyes of the Blind, who hath promised he will not give thee a Stone, when thou askest Bread for thy necessity. And then,

First, Consider, To what end dost thou profess that thou believest the Scriptures to be the Word of God, unless also thou puttest to thy Seal, that it is the very Will and Mind of God, exprest in those words

of truth? Consider also that

2. The most serious discourse of the people of God about spiritual things (although their hearts are not under an equal degree of spiritual Warmth) do attest, those things are really true. The more spiritually any thing is preached or spoken, it gives the more relishable taste to their inward Man; and though they are of divers Nations, yet they accord in the same main Principles of the new Creature, and the same substantial inward exercise of heart.

3. Observe also with what Radical Uniformity the Opposers of Grace do resist the Convictions of

his Spirit. And besides,

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4. Doth not thy truest Rest lie in thy nearest Approaches to God in Christ, as thy Centre, towards which thou art restlessly rowling, as the true and real bottom of all thy hope and comfort.

But wouldst thou indeed know that the matters contained in the Word of Christ are real things? Then never read or hear for meer knowledge sake.

Look for some Beams of Christ's Glory and Power in every Verse: Account nothing Knowledge, but as it is seasoned with some Revelation of the glorious Presence of Christ, and his quickning Spirit. Use no Conference about spiritual Truths, for Conference sake; but still mind the promoting of something for real Edistication. Use not Duties for Custom and meer Service sake, but for Approach and nearer Communion with God.

Make no person thy *Pattern*, more nor less, than as some warmth of the Presence of Christ appears

in his Words, Walk and Conversation.

Let thy Recreation be Prayer, suffer not Guilt to wranckle, wash often in the Blood of Christ, do not alightly grieve the Spirit, but pray for the sulfilling of the Promise, that the Spirit shall teach you all things.

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Let nothing bar up your way from craving pardon of fin, and hope of relief. And if you thus trade in spiritual things, as real, they will appear more and more to be real, according to the Promise, Joh. 7.

17. If any man do his will, he shall know, &c.

But alas, while I would thus muse my heart into fome spiritual Freedom and Activity, I am again difinally invaded; my filthy and vile heart rebels, the Prince of Darkness hath violently broke in up on me, my Conscience is defiled, and my Peace wounded, my Prayers are heartless, I have turned my self round into a Giddiness; I have lost my Station, and am bleating up and down like a Lamb in a large place; I got a glimpse of Relief, but cannot fix my eye upon it. But what gain I by folitary Complaint? I have finned in the fight of God, Angels and Men, in the fight of my Redeemer, in the fight of my own Conscience; and Oh that I could pour out my Soul as Water before the Lord! It would be a rich Mercy to me to be admitted to tumble at the feet of my Judge, and get so near as Mary did, to wash his feet with Tears, and wipe them with the Hairs of perpetual Refignation to himself, and to his disposal of me; to purge me in what method foever, fo I may be clean, and the feven Abominations of my heart cast out. I would fain fay in faith, I will yet look to thy holy Temple, Bleffed be the name of him who is strong, merciful, gracious, and abundant in Pardon. Bleffed be that God, that Redeemer, the Lord (although unworthy finful Wretch that I am yet) my Righteousness.

O that God would yet spirit me to enquire into, and taste the Bread which came down from Heaven. I am searching after the real Existence of Christ, and the benefit which slows from Union with him.

And

And I perceive that my peculiar Happiness lies not in this, that these things have real Existence in themselves, but that I know them to exist, and my self to

exist in them, and they in me.

The things themselves are spiritual; I cannot know them naturally, but by the Spirit of Faith; for Flesh cannot see Spirit: In the Mount will the Lord be seen. As far as God shines upon my heart and Ordinances, fo far I behold a real worth, and glorious power in them. In his light only I fee light, Pfal. 36.9. As far as Grace gets life in my Soul, fo far I see the real Excellency of it. As the Life of God opens it felf to my heart, fo far I live, and know the ravishing comfort of spiritual Life; for with him is the Fountain of Life: when he withdraws his Breath, I do(as it were) return to the Dust; for in him I live and move. I know no worth in any Christian, but as I partake with him in the same Spirit and Life. Divine Commands, Reproofs and Comforts do fo far affect my heart powerfully, as my Soul doth live in him who speaketh them. monstration of spiritual things doth so far appear convincing, as my heart is really transformed by them into the Image of Jesus Christ, my Lord, and my Head. Though I have a renewed Principle of Light and Sight, yet I cannot exercise the Sense of spiritual Sight, till the Son of Righteousness sends forth a Beam to me, by which I may behold in the Reflection of his own Light.

And this binds over my Soul to a necessity of a mortified, believing Resignation to the Author of all Light, Sight and Strength, who is an unchangeable Rock, and his work is perfect: although I am full of Changes, yet this Covenant keeps me from utter falling: my strength and sight is ever decaying,

but

but he renews his Loving-kindness every Morning. O, let the day hasten, in which I may know as I am known, and the shadows of darkness and infirmity slee away. I might come to a more real view of Jesus Christ, and appropriate him and his benefits nearer to my heart, if I had practically learnt the Exercise of Faith. God has allowed a venturing boldness to Believing, that it may step forth and stand in the breach when all seems to be lost. When Lot is taken, and Ziglag burnt, and all carried away Captive, then can Faith turn the day, and recover the Spoil.

Faith is a distinct Grace, wrought Faith only brings freely by the holy Spirit, quickning the heart to Christ. the heart to affent to, and rest upon the Word of God, upon the account of the Truth of God who spoke it. Tis distinct, as Seeing and Hearing is distinct from other Senses. 'Tis wrought freely by the Spirit, and so no acquired Notion; it quickens through conveying Life from Christ to the heart by Divine Appointment. It affents to, and rests upon the Word, against the Contradiction of Flesh and Blood. It eyes the Truth of God, as the Fountain of its Satisfaction and Success. And so it first unites the heart to Christ, and gives actual Propriety in him, and in the Covenant which God made with him before the World was; and confequently to all the Bleffings contained in the Covemant, 2 Tim. 1. 9. Ethef. 1. 3, 4.

As the Gospel offers Christ, Pardon and Life, so Faith takes it freely; not measuring the Ground of accepting it from below, but from above. It sees the Word to be the breathing of God in Jesus Christ, an which all his Attributes are working; and beholds it (as it were) the audible Voice of God, and the

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the very Mind of Christ. It cannot be satisfied in the weakness of the Letter, but passeth through the Letter immediately to the Person of Jesus Christ, and converfeth with God in him. The whole Scriptures, in the eye of Faith, is as a pair of Spectacles, through which Faith gets the fight, and closeth with the Promise. It magnifies the Scriptures, Ordinances and Sabbaths, as they are the Portal through which to enter into Communion and Converse with God himself. It believes the Scriptures that makes Report of the Will and Pleasure of God, and so pasfeth through them, to the Will, Mind and Name of God himself. Faith visits as a faithful Guide in its Journey, and useth it no farther than a means tending to bring the Soul and God together. The Word reports that Christ is there, his Life, his Strength, his Grace is there, and requires the Soul to enter in and take it; Faith enters in, finds and receives it. Faith having found its Object, and efpying the way how to come at it, is quickned by the Spirit, in pure Obedience to God's Command, to attempt some holy Adventures upon the Word; and paffeth by all Confiderations of Flesh and Blood. as deaf and blind to all things but what the Word speaketh: 'tis resolved to take (as it were) a senceless Journey to Christ, even upon the Sea; for 'tis contented to feel no Ground but the Promise. It stays not to enquire whether it hath strength enough to walk or no; but looks on the Word of Truth, and confiders its need, and fo ventures; and by venturing, engageth all the Attributes of Jehovah, Father, Son and Spirit, for its relief. If I perish, I perish. The faithful and true Witness hath said, Fear not, only believe.

Faith doth both possess the Understanding, Judgment and Will, and puts them to exercise. Faith, so far as it works, doth persuade the heart of the Truth, Power, Wisdom and Goodness of God that speaketh, and of the true performance of the thing spoken; and is singly of it self, through the

overshadowing of the holy Spirit, a principle of appropriating to the heart the Truths spoken from the Mouth of an infinitely true, holy and wise God in his Word; and so fixeth a blessed Satisfaction in the heart, through the real Existence of the things spoken, and apprehended by the renewed Understanding, so far (at least) as they are (by an actual Exercise of Faith) apprehended, Luk. 1. 45. Blessed is she who believed, for there shall be a performance of the things told her from the Lord.

The Understanding being renewing exercised.

The Understanding being renewed, views over the Covenant, as it was made with Christ before all

time, Tit. 1. 2. and confiders what method God has used, to manifest it in the World: He created the habitable World, and made Man at first righteous, and then permitted him to fall into the Breach of the first Covenant, viz. of Works; whereby he gave entrance and footing to the fecond Covenant, viz. of Grace, Gen. 3. 15. and carried it along in a holy Line, through the corrupt Race of Mankind before the Flood; he then sweeps away the ungodly World, and preserves the Covenant-line in Noah, and from him, carries it on to Abraham, and kept it on in its course, amidst much Prophaneness and Idolatry that was in the World. He then renewed it more distinctly with Abraham, and gave it a more visible Being than ever before that time; and by reason thereof, called Abraham the Father of the Faithful. He

He confirmed it also to Isaac and Facob, who are oftentimes mentioned in the Scriptures as the three grand Witnesses of this Covenant-favour. From thence it descended to the twelve Tribes, representing the elect visible Church. After which, it was brought forth in a Typical Demonstration of Christ. and his managing of all things needful to make that Covenant applicable; which is carried on under the shadows of the Ceremonial Law. The Prophets fucceed, afferting this Covenant of Grace, and expounding it. At last Christ comes in Flesh, and feals it with his Blood; and the Apostles are sent forth, to discover and preach this eternal Purpose of Grace to the wide World, for calling in the Elect. So that the Covenant of Grace, which was made of God in Christ, before the Creation of the World, appears as the main scope of the Scriptures. and issues forth its vertue through all the Promises; Fatherly Commands, Reproofs, Confolations, and the Deliverances which are recorded in Scripture, as the various Streams, Operations, Experiences and Effects of the Covenant of Grace, in and towards the Heirs of Life. It bears the Name of the Old Covenant, during the time while the Paffover was in use; and after the Lord's Supper was instituted, it was called the New Covenant; both Old and New are one Covenant of Grace, differing from the Covenant of Works as far as Grace and Works do differ.

The Understanding having perused the Scriptures, and so made its
view, and deliberated the matter,
digesting it by Meditation and Prayer; the Judgment resolves to make Covenant-resuge its Sanctuary; and thereupon, forbids the heart to admit the

Contradiction of Flesh and Blood; and the reasoning of Carnal Wisdom and Observation, resolves to determine nothing according to the Flesh, endeavours to shut up all passages by which Unbelies, carnal Mis-construction and fear were wont to enter, and labours to keep open every Port that may admit the naked recourse of the Spirit in the Word, and opens the Windows of the Soul, to take in the Testimony and Evidence of a faithful and merciful God only.

And when this mighty Discovery and Conquest is made, the foundations of Bondage, Terror and Tyranny, which before tormented the Conscience, and enslaved the heart, doth now begin to totter.

The Will affents. The Understanding and Judgment having gone thus far in the Conduct of the Spirit, do attempt effectually

the persuading of the Will to accept a new Lord, viz. the Messenger and Prince of the Covenant; him in whom all the Promises are Yea and Amen. Sanctified Conviction begins to sway the Will, as Nathaniel was moved by Philip to come and see him of whom Moses and the Prophets did write; and assume the Conscience, that God is ever mindful of his Covenant, has sealed it with the Blood of his own Son, and has sworn that it shall stand sure, as the Ordinances of Heaven, and that no particle of it shall ever fail; to which the Will assents.

But alas, how doth my Pen (as it were) gash my ownSoul, in writing what I cannot heartily, and at full liberty put in practice! Oh that my Understanding and Judgment had thus far (in a powerful Gale of the Spirit) led my Soul forth to the Gates of Freedom, and thus far brought me within the Bond of the Covenant! How soon would the same mighty

Power

Power conquer over my Will, to a holy Security and Rest in believing.

I am (methinks) like Fonah, tum-My Soul in a Tembling in the bottom of the Sea; the pelt.

Bars of an earthly and dark Mind

are stopping my way, and am as lifeless (methinks) as if I had no Interest in the Fountain of Saving Health: The Weeds are wrapp'd about my head; I am in the Deep, but cannot cry unto the Lord, as Fonah did.

And what the Lord is teaching me by this unexpected disappointment, I cannot yet tell; yet notwithstanding, I have hope in him, that I shall yet be rescued from this Captivity, and see his Face

again.

I have been fearthing after all my fins, through the feveral Ages of my Life, and endeavoured to view the Depravity of my Soul in all the finful Cir- kead. cumstances of every sin; but I cannot wind my self find out: my design was to get thereby to a more sincere Closure with Christ; but e're I was aware, I had challenged forth more Enemies than I could well suppress. I thought by aggravating my fins, to have gotten more hunger after Jesus Christ, but (like over-much cold Water) it damped my Stomach, and I found Sickness seizing upon me, rather than Hunger; a heartless Stupidity instead of Be-I concluded I was (in fome kind or other) out of my way, or elfe had not prepared my Stomach to keep out the Infection that exhaled from that Body of Death which is within me, as I should have done whiles I was moving the Limbs thereof. The thing I aimed at was quickning. Then I remembred that mord, Luk. 24. 5. Why feek ye the living among the dead? Come not amongst the Graves without

without his company who died for fins, and is risen from the Dead. I could not be satisfied about the sincerity of my Repentance; and there I stuck, till at length, I remembred that Christ rose again, as well to give Repentance as Remission of Sins, Ast. 5. 31. and 11. 18. so that I can bring no Repentance to him, but I must first get it from him: He is exalted to be a Prince and a Saviour, to give Repentance, &c. A Saviour to take away all the defects of my Repentance; a Prince, to overcome all the difficulties, and to create in me a sound Mind against the Insirmites of my Repentance, and my halting therein. Take then (O mighty Prince and Saviour!) this work into thy own hands, and create a right Spirit within me.

So that now my gadding Spirit is My Soul returning brought back again, to fee that to its Strong Hold. Christ is the Alpha and Omega, the Author and Finisher of whatever doth concern the new Creature. And although he be fo, yet how hard is it to venture my Soul and Body, my whole Hope and Care into his hands by faith in his Word! I had need know fuch an one very well with whom I am to venture my Journey through a Warfaring Life here, and shortly, through Death and Judgment too, and so into the Ocean of Eternity. dear Jesus, who art my Lord and my God, who canst renew my heart, and none else can do it; breath upon me, and fay, Receive the Holy Ghost: Cast thy Mantle upon me, and let the Unction of thy Spirit be fo shed abroad throughout my whole Soul, that my heart may be entirely thine, thine only, that thy felf only may be the Covering of my eyes, instead of all other Objects.

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And now what should hinder, but The Soul first imthat, at length, I should solemnly, in proves Baptism. the presence of God the Father, Son and Spirit, and in the presence of all the elect Angels, pursue the ends of that Covenant which was fealed by Christ's Appointment to me in Baptism; through whose hands soever that Ordinance was appointed and permitted to pass upon me. that a Divine Prophesie which Balaam himself spake, which passed through his Mouth, Numb. 24. 17. There shall come a Star out of Jacob, &c. and can the Ordinance of Christ be made void, through whose hands foever it came, and in what unworthy Robe foever it was drest? Did the facred Ark lose its vertue by being in the *Philistines* Custody? Did he forfake it who dwelt between the Cherubims? Was the Mercy-feat forfaken, and become like common Metal? Why then should this Ordinance be lost to me. in the substance of it, though (it may be) some humane Scurf was laid upon it? And have I not more reason to hope (through Covenant-Grace) that the Faith and Prayers of my dear Parents (then and fince) are in force for a Bleffing upon it to me, than the defects of others in the manner of Administration can have to hinder it; especially seeing now I defire humbly to take hold of the Covenant, and with my own confent to fay, I agree to the Condefcension of thy Grace and Love, my dear Lord; I catch hold on thy free Love, and into thy Name, 0 most holy God, the Father, Son and Spirit, I give my felf up through him who confirmed the Covenant, and came by Water and Blood to make it effectual. I believe, Lord help my Unbelief. I reach out my hand through thy Grace, let thy Grace and Power pull me over to thy felf, that in the Ark of

thy unchangeable Covenant I may be carried above my felf, and above a miferably drowned World. Be not absent, O thou who in thy Mercy didst make and impose this Seal of the Covenant, as the Badge of one of thy Family, for me to wear; who also speakest words of Truth and Life, when thou saist, I baptise thee in the Name of the Father, the Son, and the Holy Ghost: fulfil thy good Word unto me thy Servant, in which I desire to hope that thou mayest be mine, and I may be thine wholly for ever; that I may serve thee, and glory in thee, with all thy people who are thine own Inheritance.

Struggles with Unbelief.

Do not hang back, O my poor heart, whose weakness and inconstancy have so often bruised my in-

ward Man: O Anxious Unbelief, thou tellest me. 'tis a bargain foon made; but how shall it be performed? Thou urgest me with difficulties that will arise from the World, from my self, from the Tryals that I may undergo in my Body, my Soul, my Estate; unwonted Tryals. Thou tellest me of the great fits of Darkness, and shameful declining I have had, after much Refreshment, and strong Resolutions to the contrary. Thou tellest me that my Falls will now cost me dearer than ever they did, and the Holy Spirit will be fooner vexed and grieved than Thou tellest me, I shall soon be weary of my Yoke, and then my Sins will be of a deeper, and more heart-hardning Die than ever. But remember, O Soul-destroying Unbelief, I rowl my felf upon the Rock of Ages, I deliver my felf up to the Covenant of Grace; not to bring strength to it, but to fetch strength from it, and from that word which faith, Sin shall not have Dominion over you; for you are not under the law, but under grace, Rom. 6.14 And

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And because I am weak, therefore I go to everlasting Strength. The more I make infinite Power my Lord and Master, the more is that Divine Power engaged to hold me up, Rom. 14. 4. Let my own Power languish into nothing, fo long as I can claim (on the account of Free Grace) undoubted Right to the Arm of God: my own strength never did me good, but deceived me. Dost thou not know, O mif-giving heart, that I am shortly to leave the whole weight of my Soul (in lanching from Mortality) upon the same word of Promise which doth now offer strength to wade through difficulties of my present Warfare? And what do I more than step forth to behold the Lord fealing his Covenant and Promise, that he will be my God, and will guide me by his Grace, and afterwards bring me to Glory? To which Covenant, in faith (though with fear and trembling) I desire to give my consent; which (I trust, in some measure of sincerity) I have done.

Neither do thou (O Satan) vaunt, and fay to me, as Eliab said to David, I Sam. 17. 28. I know the pride of thy heart; I shall yet bring thee down. Know (O thou salse Accuser) I go to him who is both able to hold me up, and make me humble too, that I may be more and more abased, and die away from the workings and lustings of Flesh and Blood, into the Power, Grace, Wisdom and Truth of God; to whose Covenant, for that end, by his own Appointment, I declare my consent; and do desire, with a broken and bleeding heart, to bless him, that ever he allowed me to come so near him in this

manner.

Though I fall, I shall not fall utterly, I shall be raifed up again, because my Redeemer is risen; and he is strong who pleads my Cause.

K 2

What

What is the Volumne of the Scriptures but a divine Oeconomy, containing the Laws of Relation betwixt a God of all Grace, and his chosen; Institutions and Commands of Grace, Threatnings and Reproofs of Grace, Promises and Betrothings of Grace. and meer Grace? Has not the fame God who faid. I will betroth thee to me for ever in Righteousness and Judgment, in Loving-kindness and tender Mercies and in Faithfulness, Hos. 2. 19, 20. said also to me, Thou thalt know the Lord? Has he not faid to me, Thy Maker (Father, Son and Spirit) is thy Husband, Ifa. 54.5. even while I am grieved in Spirit, and toffed about with the Tempest of my own Confusions? And has he not faid, that I shall fay, The Lord is my God? Hof. 2. 19, 20. And he will fay, I am one of his people, and will not be ashamed to be called my God. Heb. 11. 16. Yea, hath he not faid, that I shall fay, I am the Lords; and that I shall bear his Name and Sir-name with his Jacob and his Israel; and that I shall even subscribe it with my hand, never to be reversed? Isa. 44. 5. O Fountain of Life and living Waters, reveal thy felf, that I may not go about to marry Flesh and Spirit together; but that I may be spirited as a chaste Virgin, espoused to Christ, and so enter into this glorious, spiritual, Flesh-mortifying and mystical Wedlock. Let it not be meerly speculative, but real; and influenced with light, life and power from thy heart to mine.

Oh how doth this unwilling heart of mine pull back! What canst thou close with, besides God in Christ, but it will perish; and while it is in thy hand will be a broken Reed, that will make thee fall in leaning upon it? Is not the Covenant of Grace somewhat which God himself hath devised for his own Glory, and thy Establishment? Has he

required

required thee to bind thy self to fear and love him; and hath not he engaged to circumcife thy heart, that thou maist love and fear him? Deut. 30.6. fer.

32. 38, 39, 40, 41.

Oh that I could put faith to this Word, till the warmth thereof grew up into a Flame, which many Waters might never quench: and Oh, let my faithful God, who has expressly promised by Covenant, to give me one heart and one way (with the rest of them who are Confederates of Grace) that I may sear him for ever for my Good, remember it, and fulfil it (as he hath said) with all his heart, and all his soul. Oh pardon my unbelief, that I do stand so far aloof from putting to my Seal, that God, who cannot he, will accomplish his word to a tittle.

TY Soul longs to be at some M Y Soul longs to be at long more distinct and express Clo-The Soul longs for clear work. fure with fuch a God, and would fain reckon before-hand what it will cost me. When I consider that word, I Cor. 6. 19, 20. Know you not that your body is the temple of the Holy Ghost, which is in you; and that you are not your own, for you are bought with a price? And therefore glorifie God in your body. and in your spirit, which is God's. I even faint under the Majesty of such a Covenant of unutterable Grace. which calls me up to fuch dignity and duty at once: Body and Spirit, which are God's; what a word is this! You are not your own; how far doth this reach! The whole Concernments of my Soul and Body, which are my own, are to be given up to God by Faith and new Obedience, that they may be his, and at my own dispose no longer. Oh a thousand Worlds for a Surrender fuitable to this Estate and K 3

Calling of God in Christ Jesus! Oh, let the Cr eator of Israel, my King, fashion the value of this Pearl in every Affection of my Soul, that I may (in his own meaning) sell all to purchase it. Christ Jesus was in earnest when he gave his Body to the Cross, and his very Soul an Offering for my sake: O that I could be in a like seriousness, in giving away my Body and Soul to him again. Strengthen (O Lord) my weak hands, and confirm my feeble knees.

The Soul is invited by Christ.

Methinks I hear the voice of my beloved Jesus calling out, Fear not (Oanxious Soul) behold it is I, be not

afraid; I who am thy Redeemer, am strong; I am mighty to save: and therefore, Hearken, O Daughter, and consider, incline thine ear; forget also thy father's house, and thine own people: Let me be the Object of all thy Affections, rest in my pleasure only and always; so will I, thy King and Husband, greatly desire thy Beauty, and be always trimming thee for my own Society, for I am thy Lord; and thou must worship, and fully rest in, and be devoted to me alone, and to no other.

I consent (dear Christ;) and here And doth consent I offer my Body and Soul to the and engage. Agreement: I give it up (dear and precious Redeemer) I give it up unto thee for ever; in obedience to thy Commands, and relying upon thy Strength. I write it with my own hand, that I will be thine, and for thee, and not for any other; My Beloved is mine, and I am his. Though I am very black, and very polluted, through my natural pollution and daily infirmity; yet, through the fayour of thy Ointments (O precious, ever-living, ever-interceding Christ) let me now be a sweet a vour vour in thy Nostrils, and pleasant in thy fight, and in the fight of thine and my Father; and let me be breathed upon, day and night, by the Spirit of the Father and the Son, that I may now go out about thy work with joy, and be led forth by thee with Peace, and renewed Testimonies of thy Help and Presence. Let the Mountains and Hills break forth before me into singing, and all the Trees of the Field clap their hands for joy; Glory be to God on high, on earth peace, because the good Will of God has stooped to such a Worm as I. Instead of the Thorn, now let there be a Firr Tree; instead of the Bryar, a Myrtle Tree; let Righteousness and Conformity to thy Will prosper in my Soul, as an everlasting sign of this Covenant, that it shall never be cut off, nor broken.

What am I (O Lord of Heaven and Earth) that thou hast brought me hitherts? Stablish thy covenant to thy servant, as the sure mercies of David for ever. And seeing I do now rest in this blessed Covenant, (leaning upon thee, my dearly Beloved) let me never nourish halting Enquiries after these sacred Vows to the most high God. Let me never devour and destroy this sacred Bond; and so turn this present and holy design, and inviolable Tie into a Snare. Take this Burthen upon thy Sholders, O Rock of Ages; and let this Covenant and my personal Instrmity also be perpetually before thy eyes, to make good thy Covenant upon all occasions; and let thy everlasting Arms be always under me, to keep my

feet from falling.

To this Covenant with my God, and to these my Supplications, Confessions and Vows in the name of him who hath called me into this Liberty through the Blood of the Mediator, and my dear Redeemer (which I declare to be my Act and Deed, through

his Grace never to be reversed) and that it may stand as a Mount and sure Witness all the days of my life, that I have at this time, and this Evening, folemnly, and with a fincere aim and full purpose of heart, unfained consent, and joyful satisfaction, laid hold on the Covenant of Grace as my own interest, relying on my Mediator's help and strength to see it all performed, both on behalf of my God and me; and into whose hand I leave it, who knows the meaning of his own Spirit. To this Covenant (I fay) viz. the whole substance thereof, and all the expostulations and defires concerning the fame; with some faith in, fear of, love to, and hope towards him, who alone worketh in me, to will and to do according to his good pleasure: according to that measure which I have received with a trembling joy, I consent, and do cast my self into his Arms, and subscribe it with my own hand, never to be revoked.

Jane Line

Henry Dorney.

And feeing this is the accepted time in which God hath heard me, and a day of Salvation in which he hath succoured me, I would yet further put on the Bonds of this glorious Freedom as my Robe for ever; and further declare, that as my God has often repeated the Kernel of his gracious Covenant, sometimes in reference to the time to come, Ezek. 11, 20. and 36. 38. sometimes in reference to the time present, Isa. 43. 3, 5. Ezek. 34. 30. sometimes speaking of his people, Fer. 24. 7. and sometimes speaking to his people, Fer. 30. 22. in all which he appears as one setting forth his unlimited Purpose of good

good things, with variety of Illustration, and ground of Affurance to all his Confederate People, leading them forth to a plentiful way of righteous and abundant application thereof to themselves, and for their nse in all cases for ever. I do also declare that my scope and fense in this my covenanting with God is, that through his strength I will disown all rebellings and repinings against his threatnings, reproofs and chastisements; and that I will disown the stifling of any of his convictions, because they are dispensations of his Grace, and means whereby to partake more and more of his Holiness, Heb. 12.5, 6, 10. My scope and sence further is, that my heart shall lie open to all the Commands of my God, and that I will own them as my Heritage for ever, Pfal. 119. 6, 111. that they shall be my joy, and delight, and love, whatever they require, Pfal. 119. 97, 111. and that because they are his good pleasure, and because I account his Rebukes of all forts, and the Commands of all forts to be the Representations and Beams of his Righteousness and Holiness, Psal. 119. 75. Fer. 12. 1. 1 Joh. 2. 29. and the very Rays also of the Covenant of his Grace, Psal. 119. 75.

Here is more work for thee, O my bleffed Surety! thy Grace must needs uphold me in all parts of my duty, and perfect that which concerneth me: I ground my Promise upon thine, Isa. 25. 4. Foel 3. 16. I had not durst to have promised these things if thou hadst not first promised to do all my Works in me and for me, Isa. 26. 12. Psal. 57. 2. 1 Thes. 5. 24. Put on strength, O Arm of the Lord! let not thy Name be polluted, and my boasting in thee turn to thy Reproach. Remember thou art all my strength and life. For this end I would multiply all the Commands of God in my eye, that under my impossibi-

lity of Performance (through that contradiction and infirmity that is in my flesh) I might be swayed by the spirit of Faith into the perfection of Strength. and be able to do all things in Christ who strength. neth me, and answereth for me. Of all the thoufands of God's Commands, he never required me to do any of them with my own Arm, as the Obedience in which he delights; but that I should act in strength every moment received from Christ, and fo work my Works in God all the days of my life. Reveal to thy Covenant-fervant, O Lord, that strength which thou allowest me, that I may know where it lies, and how to derive it to my felf for thy work and fervice, according to the scope of this Covenant, which, at thy gracious Call, I offer up my felf unto. How dost thou necessitate me to thy Yoke, and allure me by a gracious violence of Neceffity to delight in having my hands and heart tied with the heart-strings of thy love to thy self in this golden Covenant inextricably, and for ever. me, O dearly beloved of my Soul! nearer and nearer to thy felf, till all the shadows be gone; that then I may behold thy Face, and be fatisfied with thy Image.

Oh, how foon am I now dazled from a pure and diligent watchfulness! how many precious Minutes do slide away from me? Sometimes Food is my Snare, and sometimes Abstinence is so too: sometimes Society, and sometimes Retirement puts me behind-hand: All my Composedness is soon discomposed. Let thy eye be upon me, O my God, according to thy word; and water me every moment, Isa. 27. 3. lest any thing assault and hurt my Soul which thou hast redeemed: and quicken my

faith and hope in thy Word for this.

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Many a wretched ftop do I meet with; pardon me, O my Lord and my God, and renew a Spirit of truth, tenderness, fincerity and rightly seasoned heart

for the work I am now upon.

My scope and meaning in giving my hand, and closing with this Covenant of my God is further this, viz. that through his help I will ascribe truth to all the words of his Promises, by believing them, and receiving them, as that which shall be accomplished; that I will labour to keep the Majesty of the Promiser in my eye, and to preserve the faith and hope of his fulfilling his Word, upon the account of his unfearchable Wisdom and Faithfulness, and not by my uncertain taste, that no Guilt of Sin shall keep me from the Fountain wherein Sinners are to be cleanfed; that I will through the Guidance of his Spirit, aspire after a more practical and accuflomed Exercise in living (the life that I live) by the faith of the Son of God; and resting from my own works, reach after that felf-denying Activity which issues from my Union with Christ as my Head. O my Lord, mould my heart into this life; this is the very Pearl that I would willingly fell all to get: What a lovely Comportment would it fettle between the Actions of my outward and inward Man? How would it teach my Soul to rule my Body? How willingly would my Soul and Body then be contradicted, and take pleasure to be thwarted by the Spirit of Christ, when the Crown is settled on the Head of the new Creature, and the Scepter of Government in its hand, acting as in the Throne of Christ, in the vertue of his pure Life, and glorious Arm, and every imagination of the heart bowing down before it? Oh, when shall my inward Man be thus cloathed with Glory and Power; looking forth

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forth through all my Sences as the Morning, fair as the Moon, and terrible as an Army with Banners? This Gate of Heaven I would afpire towards, through that means of Victory which overcometh the World, the Devil, and an earthly Mind; even through the faith of the Son of God. This is that which I have in my eye, although it be as a Land that is afar off. I faint with defire; ftay me, and strengthen me with the Flagons of Hope,O thou who hast suffered me to touch the Skirt of thy Garment, and brought me within the Covenant of his Grace.

When I confider the Soveraignty of God, that he doth what soever he will in Heaven and Earth; that fometimes he has deferted his people, as to the powerful Communications of Grace; as it was with David, Peter, and others, in the time of their finful Back-fliding: when I confider these things, I begin to stagger about the constant Immutability of God's Purpose, and uninterrupted Good Will which he declares in the Covenant, Heb. 13. 8. Fer. 32. 40. who faith, I will not turn away from them to do them good; and I will put my fear into their hearts, that they shall not depart from me. And therefore, to obviate this heart-fainting mistake, I resolve to nourish the faith of his constant Love and Good Will in his Covenant, upon the ground of his unchangeable Nature, that he is not as a man, that he should lie; nor as the son of man, that he should repent; that nothing can come to pass but what is the effect of his Purpose; that his Covenant is everlasting, and his Purpose of Love therein the same for ever, Jer. 31. 35. and 32. 40, 41. that his Purpose to them whom he calls up to take hold of his Covenant is wholly a Purpose of Love and Grace, 2 Tim. 1.9. that he complains when a doubting heart makes question of it, Isa. 40. 27. that it is confirmed by the death of the Testator, that the cause of Alienation is removed (viz. the Guilt of my Sin) by the one compleat, and compleating Offering of the Body of Christ, that Christ ever lives to intercede, and is always heard, because the Will of the Father and Son is the fame Will, breathing it felf forth to the Objects of Grace, by the everlasting Spirit. And therefore, when I feem to be forfaken, I resolve to

believe that that defertion is only Phylick.

And to enquire what it is that God teacheth me thereby, that so I may see ground, as satisfyingly, to thank him for the gracious frowns of his unchangeable Love, as for his gracious Smiles; and to take the advantage of that feafon, to crave his Aid more importunately to loath my finful felf, and to revive afresh more purely felf-denying Exercises of believing, and refigning to him, fearing his righteous Judgments, patiently waiting when the Spirit that I have grieved, will return again with the Manifestation of

his gracious Presence to my Soul.

In all these Considerations, Resolutions and Desires in my Covenanting with God, my meaning further is, that I accept of Jesus Christ, as he is the Gift of God, to be the whole Covenant to me, to work Faith, and give the things believed; to work defires, and give the things defired; to act for me, and in me, that the Covenant may never fail from me because of my fins and miscarriages, in regard he has fatisfied Justice in my stead, and brought me into his everlasting Righteousness, nor I fail from the Covenant through Unbelief, and a languishing view of my own Infirmity; because he is my Strength to labour, Author and Finisher of my Faith, who gave himself to fanctifie me by the Spirit

rit of Regeneration, in the Application of his Word to me for quickning; that so Christ may be all in all, to sulfil the Engagement of God to me, and my Engagement in his Name to God. And seeing that Breaches are like to fall out often on my part, that he would still stand in the Gap, that those Breaches may not obstruct the Good Will and Mercy of God from me, nor harden my heart from him: that so the Grace of the Covenant on God's part in Christ towards me, and on Christ's part for me towards God, may remain in the eye of my Faith inviolable, when the Peace of the Covenant (through my sinful diversions and darkness) is interrupted and bruifed.

And that he would still recover me again into a renewed personal Covenanting with God, that in his Person I may behold eternal and sure Mercies, as the Sun in the Firmament, as the days of Eternity, Pfal. 89. 29. And that by his Mediation and Suretyship, applied to me by the effectual working of his Spirit, I may in my own person be drawn under his shadow, to recover my Hold-fast, and have my face fet towards the Covenant. And that he would still lead me again and again with weeping and supplications to God in him as my resting place; and that he would cause this glorious word to ring as an Alarm in my ears. Return unto me, for I am married unto thee, Jer. 3. 14. I will be, and I am thy King: Where is any other that can comfort thee, or fave thee in all thy wandrings? Hos. 13. 10. that he would cause my bowels to be moved at the voice, and to give answer, It is the voice of my Beloved; behold I come unto thee, for thou art the Lord my God, Jer. 3. 22.

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And that I may now fum up the matter of this my Covenant which God has called me to make, and which, in obedience to his Call, I do heartily refolve in his strength to

The Soul enters into more ample and express Covenant with God.

adhere unto; guard my heart, guard my pen, guard my voice and words, Othou who leadest the Blind to thy felf by a way which Nature knows not; but thou knowest thy own way, and knowest how to lead the thoughts of my heart, and words of my pen, and my mouth, that my lips may utter nothing Thou hast made a Covenant of rashly before thee. Grace, and often repeated the terms of the Covenant; and haft faid, I shall fay, The Lord is my God, Hos. 2.23. and has recorded the mutual avouching between thee and thy people, Deut. 26. 17, 18. in express words. Yea, Strangers are invited to serve thee, to love thy Name, to be thy Servants, and to lay hold on thy Covenant, Isa. 56.6. to joyn themselves to thee, and to observe thy Sabbaths and Ordinances of Worship. And when thy people did enter into a Covenant to feek the Lord God of their Fathers with all their heart, and with all their foul, and fware to thee with a loud voice, and rejoyced at the Oath, and fought thee with full defire, thou wast found of them, 2 Chron. 15. 12, 15. And this way have thy Servants appropriated thee to themselves, Psal. 105. 7, 8. and appropriated themselves to thee, Psal. 116. 16, 18. Ifa. 63. 16, 19. And thou hast faid, These things are written for my learning, Rom. 15. 4. and that I am to imitate and follow them who through faith and patience did inherit the promises; giving my self to thee, 2 Cor. 8. 5. with full purpose of heart, Act. 11. 23. Having this Warrant and Encouragement, I do here bring my Body and Soul, and all that I have and. and am, to thee as a First-Fruit Offering, and claiming Right to thy self, through thy free Grace, being invited thereto, 7er. 3. 4, 19. Hol. 2. 23.

The Soul makes Confession of its Faith.

I do declare in thy presence, 0 most righteous, holy and gracious God, that (as thou hast declared in thy Word) I do acknowledge I am

one of the Posterity of the first Adam, and was in his Loins both when thou madest him pure, bearing the Image of Righteousness and Holiness; and when he transgressed thy righteous Command, by eating the Fruit which thou hadst forbidden him to eat; and that I stand before thee guilty of the fin which he then committed, in all the extent, circumstances and aggravations thereof; and that I am thereby become rightful Heir to all that finful pollution which by him entred in upon all Mankind, and rightful Heir also to all that Curse and Punishment which thou denounced t upon him, when thou faidst. In the day wherein thou eatest thereof thou shall die; and that I am by this my nature and descent liable to thy righteous Sentence of Death and Wrath eternally; that I did in that day lose thy favour, and incurred the accurfed effects of that loss to my Body and Soul, relating both to my temporal and eternal state.

I do acknowledge that of thy free Grace, and that alone, thou didst speedily make promise of a Redeemer, which should arise of the Seed of the Woman, and be manifested in the Flesh: which accordingly thou didst perform, by sending thy only Son into the World, having a Body framed by the power of the Holy Spirit in the Womb of a Virgin, and was born free from all that Hereditary Corruption which the first Parents of Mankind did derive to their

their Posterity by natural Propagation, who by his voluntary Obedience fulfilled thy whole Law, and by his death did bear the whole Curse and Punishment due to me and all elected Mankind, in the Body of his Flesh. And that being thy eternal Son, the express Image of thy Person, and God blessed for ever, he did fully pay the Debt, and remove the Curse and deserved Punishment from so many which thou hadft in thy eternal Purpose given him to be a Ranfom for, and superabundantly recovered thy Image and favour to them again: And that being truly dead, he raised himself by his own Divine Power, and is ascended into the highest Heavens. where he fitteth on the Right Hand of the Majesty on high; appearing always in thy prefence as Mediator, confisting of the two Natures of God and Man in one Person, continually interceding before thee on the behalf of them whom he redeemed, and making the ends and vertue of his Mediatorship effedual for their good, and on their behalf.

That he hath brought this state of Life and Salvation to light by the Gospel contained in the Books of the Old and New Testament, and effectually dispensed the same under dark Types and Prophesies till his Incarnation; since which time he hath mightily declared himself by his Word and Works: the Father also from Heaven, and the Holy Spirit testifying of him that he is the Saviour of the World, and that believing in him, they who believe shall have

life through his Name.

That he has declared himself by chosen Witnesses, who conversed with him, and saw his Miracles, that he is the eternal God, and also true Humane Nature in one glorious Person; and has appointed them to testisse that he is the Judge of Quick and L Dead,

Dead, and that who foever beliveth in him shall receive Remission of Sins, and be justified from all Conscience of Guilt, and interested in a more abundant Righteousness, Life and Happiness than was lost before; that he sendeth forth his Spirit to breath a new Life by Faith through the dispensation of this Gospel, whereby he gathers all the Elect into a Mystical true spiritual Union with himself, who is the Door of their Communion with God, and his Communion with them: and having in himself the terms and parts of the Covenant relating to each Party, he has so united them together in a Covenant-Bond, that the most righteous God reacheth to them his hand, and proclaims himself theirs; and they reach forth their hands by Faith and Refignation, and declare they are wholly his. By which Covenant-Union they are partakers of God, and all communicable good things in him; and are spirited to give up themselves and all that they have and are, to his dispose in newness of life, and have freedom to come to the Mediator for Teaching, Strength and Purging, through the means appointed by him for that end, as their daily necessity and weakness doth require, for carrying on the true scope, and to anfwer the true end of their Covenant-Relation to God while they live on Earth, and through the Refurrection of Christ have an assured Pledge of safe Convoy through the Grave, to an eternal and vifible Fellowship with him, and unutterable Enjoyment of Communion with the Father, Son and Spirit, being perfected for ever, suitable to such a state, both in Body and in Soul.

A folemn Covenant with God in the Name of Christ.

Now, according to this Confeffion and Acknowledgment grounded upon thy own Word, breathed by by thy Spirit, and experienced by all thy chosen people, according to the measure of thy Revelation,

and spiritual Application thereof.

I throw my felf down before thee, O most holy, righteous, all-powerful, and gracious God; I cast my self before thee as a poor Syrian ready to perish, without any strength at all to extricate my felf from the guilt of fin, and its deserved punishment. once lost thee quite, and had been lost from thee for ever, if thy naked Arm had not brought thy Salvation near, and opened my ear to hear it: And now I do here declare before thee, and before thy holy Angels, that I do accept of, and give up my felf and all that is mine, to comply with the design of my Restoration, which thy gracious Wisdom has found out. I do accept of Jesus Christ thy Son, to be my Wisdom, Righteousness, Sanctification and Redemption: I do accept of him only to be my Access to thy favourable Presence, and to enable me to walk acceptable before thee. I close with thy appointment for laying my fins and all my guiltiness upon him; and do profess, through thy Grace, that I will not hazard thy displeasure by covering my guilt, or bearing it my felf, by Unbelief cherished within me. In him I do accept of thy glorious Self to be my God, and all the Attributes of thy glorious Nature to be my Portion, and all ready for my relief and advantage. I do accept of the fanctifying Vertue of thy Spirit, and am grieved that I have for often vexed and grieved him by Disobedience and Unbelief: I do own to my felf thy free and unchangeable Love in Christ: I do take the whole Scriptures, and acknowledge them to be thy express Will; and all thy gracious Commands, Threatnings and Promises, to be in all things most right, and to

to be the Issues of thy Wisdom, Holiness, Good! ness and truth, for my Instruction, Purging, Comfort and Establishment in all cases, all days of my life; which I engage in thy strength to adhere unto, as the Rule of my Faith and Conversation. I embrace the Covenant, wherein thou hast promised and fworn to be mine; and that bleffing, thou wilt blefs me in Christ for thy own sake: And I do here heartily, willingly and joyfully, with fear and trembling, offer up my self to thee, and the Belief of thy Word; and do bind my felf to thee this day with my whole heart, and in express words to be thine, and to yield my felf, mine and all that do concern me, to the good pleasure of thy Will; and that I will attend upon thee, through thy Grace, for Wisdom and Strength to love, fear, ferve and obey thee; that I will chuse the things that please thee, and not repine at thy dealings towards me, as if thou hadft forgotten at any time to be gracious. I bind my felf in the scope and vertue of this holy Covenant with God, to have tender Affections to all thy people who are the joynt Object of thy Love, and to attend upon the Manifestation of the Spirit and Power in thy Ordinances; and, through thy strength, contentedly to bear the Cross thou shalt lay upon me, in conformity to the death of Christ; and that thy self and pure Will shall be the supream mark and object of my Affections. And, O my most glorious God, who pitiest the Poor, and such who have no strength, accept this Offering from my hand and heart, and fuccour thy Servant who, under much reluctancy of Unbelief, doth strive to yield himself to be wholly bound to thee. When I look upon my own strength I loath it, and am aftonished at such work as this; but I implore thee, and do profess I do with full deire

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fire of heart cast my self upon the Wings of thy Power, to be carried above all impediments that shall arise from Satan, from this present evil World, and from the Body of Sin and Death which is within me.

O thou who camest in Flesh to purchase me, visit the Soul which thou hast allured to seek and follow thee; and cause the North and South Wind of thy feafonable help to blow upon thy Garden, my Soul, which with delight doth long after thee, in this day of thy Power, to fee, and be possessed of, and cloathed with thy Power and Glory. And whenfoever I shall walk unsuitably to any of these things (for I am ready to halt) and thou shalt, as an offended Father, be angry with me, and turn away thy face, then behold the Atonement which thou hast fet forth for Sinners, and melt my heart before thee, and lead me to the Fountain that is opened for Sin and Uncleanness, and graciously renew thy Covenant with me; and let me know that thou dost graciously accept of this my Free-Will Offering, by vouchsafing thy felf to be ready to be found, and by caufing me to be established in a daily experience, that this my labour and purpose of heart (though in much infirmity, yet) in love to thy Name, is not in vain. Let no part of thy Yoke be a burthen to me at any time, but a joy to my heart, because 'tis thy Yoke, and thou hast said, 'tis easie and light, make it so: and now let an Interest be abundantly administred to me, into the Kingdom of my Christ and my God. I profess before thee that I do humbly expect these things from thee (O faithful God, who canst not lie) as that which thou hast graciously covenanted to give, Fer. 32. 38, 39, 40, 41. and 31. 33, 34. which Covenant I do this day in thy fear,

and in the faith of thy performance, lay hold upon; and in reference to all the difficulties of this prefent ·Life, of all forts, and for needful supply of daily Bread, I accept of thy Promises, and roll my self upon thee, in them, through the Mediator, for Faith, Courage, Patience, Contentedness, Deliverance and Supply, according to thy Word, Psal. 27. 1, 2, 3, 5. Mich. 7. 7, 8, 9. Heb. 13. 5,6. Matth. 6. 31, 32. as my need from time to time shall require. And also to be kept from polluting thy Name by finful and scandalous Miscarriages, and appearance of Evil in the fight of Men, as thou hast promised, Psal, 91. 10, 11, 12. I accept of, and relie upon thy infinite Goodness and Truth contained in every Clause of thy Word (though not particularly at this time rehearfed) for every good thing for my Soul and Body here and hereafter, as far as ever the purpose of thy Grace extended, when thou faidst, I will be thy God; and that all that Goodness and Truth may follow me all my days, and for ever, Rom. 8. 32. And I willingly offer up my felf to thy whole Will, as thou shalt from time to time reveal it in the fame word of thy Grace; and do covenant Subjection thereto in thy strength, through the Mediation of Jesus Christ, and supply of thy Spirit.

And upon thy own Encouragement in thy Promise made to me in that same Covenant which thou madest with my Father Abraham, and sealed it to him and his Seed, that thou wouldst be his God, and the God of his Seed, and caused the Man-child of eight days old to receive the sign of that Covenant in his Flesh; which Blessing thou hast now brought over to me (a Gentile) by Christ, in whom thou saist, Jew and Greek, Male and Female are all one in Christ. I do again offer up my Child (who has been already

already baptized into thy Name) relying on thee to make good thy Covenant in Christ to her, together with my self, in every Branch thereof, which I have through thy favour and Grace entred into, and spread before thee this day; that she also may have a place in thy House, and partake of all the Privile-

ges and Inheritance of thy Chosen.

And now, O Lord God, what shall I say to thee? Who am I? And what is my House, that thou hast brought me hitherto? All Praise be to thy glorious Name, ever-living Jehovah; the Father, Son and Spirit. Glory be to thee, O Father, who hast begotten me again to a lively Hope; who hast drawn me to Jesus Christ, whom thou deliveredst up for me, to be my Ransom, and hast made me to recieve him, and in him to call thee my reconciled Father. Glory be to thee, O Eternal Son of the Father; who camest into Flesh, and undertookest the great Office of Mediatorship between a righteous God and finful Man, and hast transacted a Covenant of Peace for me, and perfected it in thy own Person by thy Death and Resurrection. And Glory be to thee, O Eternal Spirit of the Father and Son; who hast awakened my ear to hear the joyful found of Reconciliation to God, through the Blood of the Lamb, which was flain from the beginning of the World; who hast been pursuing me, and didft never give over, till thou hadft convinced my heart, and conquered my Will to a willing Surrender of my felf up to, and a laying hold upon the Covenant of Grace, held forth to Sinners in the Volume of thy Book. Now, O Lord God, let all the words of thy Grace be effectually applied, and established to me thy Servant: Pardon all my sins and my failings, and all my unfuitableness of heart, while L 4

while I have been before thee musing, and taking thy Name and Covenant in my mouth, and writing it with my own hand in thy presence; and as a Fruit of thy Covenant-Grace and Truth, let my approach to thee be accepted and prosper; for which end I have delivered up my felf, and all that is mine, with full purpose of heart, according to all that I have faid before thee this day; and with an holy Awe of thy Presence in this great Work, in confidence and hope of thy pardoning, succouring and affifting Grace. I lie at the Foot-stool of thy Mercy, and call Heaven and Earth to witness, that I have chosen thee to be my God, and thy Will in all things to be my Inheritance and my delight, and the matter of my pursuance all my days, upon the ground and promise which thou hast said, Hos. 2. 23. I will fay to them which were not my people, thou art my people; and they shall say, Thou art my God. it, and do fay it, and do leave this Covenant in the hand of my Mediator, to see it fulfilled to me, and by me, through all the days of my Infirmity and Warfare, till I come to behold his face as he is, and this vile Body of mine be made like to his glorious Body. In reliance on which relief, and bleffed hope and help, I cling upon this Covenant of Free Grace; in which I do both take and give as I have faid, and do Subscribe it irrevocably with my hand.

Henry Dorney.

Do not fay (O grumbling Unbelief.

Unbelief.

Do not fay (O grumbling Unbelief) that these are nothing but compiled words of Humane Invention: I tell thee, as far as they are only my invention, I do loath them;

them: but the Spirit of God doth witness with my Spirit, that amongst these words there hath been some hunger after God, some awe of his Presence, some love to be his devoted Servant, some prizing of the excellency of a pure Life of Faith, some holy Convictions of the importance and necessity (at least) of such an attempt as this, to bring God and my Soul

nearer together.

And therefore, though there is much chaffiness of a dead heart, yet I cannot gratiste my doubts and unbelief so far as to conclude there is no Wheat in the heap; and I refer my self desirously and willingly to the heart-knowing Eye of him who has his Fan in his hand, to blow away all the Chaff from my thoughts and words, and to create in me a clean heart, and pure language also, and to gather what there is of secret panting after him into his own Garner, and put my inward groanings after him, how weak and faint soever, into his Bottle: and therefore I must (and by his help will) praise him for any Crumbs that fall from his Table, and that I have any Stomach to eat them, and any desire after larger Morsels.

My Redeemer is bountiful; his Breasts are full, and will not suffer a hungry Child to draw nothing but Wind. I remember well what he said to the Woman of Samaria; If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. I have asked of him, and have had his favour to wait on him now several days together; and will he return my Bucket altogether empty? This is not his custom. The Kingdom of God is like Seed sown, which springs up and grows with an insensible motion, and yet a growing

growing motion, Mark 4. 26, 27. He proceeds in the method of his own Word; in which Word he fatih, Seek and ye shall find, for every one that seeketh findeth; and shall I say, my Seekings are lost? My Way is not hid from God when his Path is hid from me; he hath said, They that wait on the Lord shall renew their strength, which I have obliged my felf to do: and therefore, though he humble me to preserve a watchful Appetite, and to prevent some unhealthy Surfeit, which he can discern in my Conflitution, growing upon me, better than I, yet I know I shall not return ashamed, but be kept in the more wakeful pursuits after him; and while I follow him, I am with him in my defire; and if I defire him, he defires me, and there we meet, Cant. 7. 10.) in the Communion of desires, till the shadows flee away. A Sluggard indeed, defireth, and hath not, because his hands refuse to labour, Prov. 21,25. but a laborious desire after Christ enjoys him in the eye of Faith, and Scripture-evidence, Rev. 21.6. and 22. 17. Job. 7. 38. and therefore in the patience and faith of the Scriptures I have hope. And what though fome outward disadvantage has been occasioned (which yet I know not of) by this Retirement to feek him, who knows my Soul loveth him, will not he some way or other repay that loss, and heal that breach? O Lord, pardon, pity and care for him who, in love to thy felf, and thy holy Will, defires to feek the Kingdom of God first, &c.

A DISCOURSE of

UNION with CHRIST.

Joh. 17. 23.

I in them, and thou in me, that they may be made perfect in one.

When I consider this true Loves Knot, uttered by Christ himself, and the wondrous Union in these three words (I, Thou and They) declared by Christ, at his passage from Earth to Heaven, as the contrived Counsel of the eternal God, Father, Son and Spirit; and when I find up and down in the Scriptures, that the Elect (when once they are quickned by the Spirit into the state of Regeneration) are faid to have their Life in God (Col. 3. 3.) and that God lives in them, dwells in them, and they in him, 2 Gor. 6. 16. 1 Joh. 4. 13. that their works are wrought in God, Joh. 3. 21. that God worketh in them, I Cor. 12. 6. that God walks in them, 2 Cor. 6. 16. that they walk with God, and in his Name, Gen. 5. 24. Mic. 4.5. that Christ speaks in them, and they in him, 2 Cor. 13. 3. and 12. 19. I fay, when I confider fuch like expressions plentifully scattered by the holy Spirit in the Scriptures, I conclude there is some admirable Union betwixt the Father of Glory,

and every one of his elect Seed in Christ; which is a Mystery so spiritual, a sacred Palace so secret, that the most exquisite parts of Nature can never enter in. to view it as it is; 'tis new ferusalem under a Vail, into which Flesh and Blood cannot enter. But feeing Christ has faid, To you it is given to know the Mystery of the Kingdom of God, Mark 4. 11. I would humbly wait for the power of the Spirit to transform and fit me, and the manifestation of the Spirit to teach me; that fo, enquiring I may enter; and entring, may possess this purchased Possession, at least in the First Fruits and Earnest thereof: and although (methinks) I shrivle up before the mysterious heat and lustre of this Gospel; yet being commanded to seek the Lord, and being under a Promise of help, Fer. 31. 9. I wait on God for Strength and Wisdom to attempt this Enquiry; methinks these steps do offer themselves.

The infinitely wife God decreed to make Mankind, and the vifible World to be his Habitation,

and the Creatures to serve him.

Man is made in a state of Righteousness, and so stands upon his own legs, and (as it were) in a moment he begins to totter, and falls from that state, into a state of sin and misery; God so permitting it, that his Justice and Mercy might the more be exalted: a Remnant of undone Mankind are decreed to Salvation in a way of Mercy. And that the Justice of God against Sin and Sinners may be preserved, and yet the Elect Remnant saved, God himself, in the Person of the eternal Son, assumes the Nature of Mankind into the Union of his Person; and in that Nature pays to his own Justice all the Debt which this elect Remnant, among the rest of fallen Mankind, had involved themselves into; in persorming

ing whereof, he unites himself so near to them, and they so near to himself, that what he did for them, was reckoned by Justice it self, accountable to the Behoof and Concernment of each elected person, as much as if every one of them had compleatly fatisfied Justice in their own persons; and the Union is fo near betwixt him and them, that whereas he is the express Image of the Father, and having all power committed to him, he stamps upon them the Image of God anew, viz. Righteousness and true Holines; which becomes theirs only through Union with him, and do only exist in their existing in him; which existence is wrought by the holy Spirit, forming him spiritually in their hearts (as it formed him bodily in the Virgin's Womb) which Formation of Christ in their hearts becomes a mystical, spiritual and true Union betwixt him and them: which same Spirit works Faith in them, that they may be made living Subjects, and fuitably capacitated for this mutual Union betwixt them also and him. And thus the Lord of Life, having enlivened to himself a living Spouse, they enjoy each other by an unutterable nearness of spiritual In-dwelling in each other, so near, that the Spirit of God, who manageth the Match, flicks not to fay, that the Church, and fo every particular person thereof, is a Member of his Body, of his Fleth, and of his Bones; and not only that, but he that is joyned to the Lord, is one Spirit, Ephef. 5. 30. 1 Cor. 6. 15,17. Hence it comes to pass. that from the very moment that the Soul hath accepted of Jesus Christ, being seized upon to that purpose by the Spirit of Regeneration, proceeding from the Father through the Son, and received by believing; that believing person so effectually visited by the Call of the Gospel, doth now, and never before

before become a new Man; and though Sins and Temptations, never fo many, do batter and bruife, yet his House cannot fall, nor his State be altered, because God himself has laid his Foundation on a Rock, and has drawn the Soul's Confent by believ. ing, to lay it there too, and this Rock is Christ, in whom the Almighty God receives this believing and renewed person into that Union and true real nearness which lies shadowed forth in the Scriptures of Truth, under the terms of Father and Child, 2 Cor. 6. 17, 18. Husband and Wife, Ephef. 5. 25. &c. Vine and Branches; yea, as one Body confifting of Head and Members, and many fuch like fimilitudes in the Scriptures to fet forth this wonderful Nearness and Union; from whence it followeth, that no Action. State or Condition of fuch a renewed Person (whe ther it be inward or outward) is fo entirely his own. and of private Concernment to himself alone, as it was before; his fins were more entirely his own damage before; now they wound his Relation, and grieve Christ, Ephes. 4. 30. he sinned before against the Law of God, he now fins in all his miscarriages against Christ also, 1 Cor. 8. 12. and against the Law of his Relation to him, Ezek. 16. 38. he bare his own guilt before with distraction and horrour, now Christ bears it from him before his very eyes, and melts his heart into remorfe at the fight of fuch a spel Etacle, Zach. 12. 10. Ten thousand Rivers of Ovl could not expiate one Sin before, but now they all pass away as a Cloud driven before the Wind, and efficacy of the one Sacrifice of Christ, to whom, and to which by faith he is united; his fins made him wander still farther and farther from God before, now they are made (contrary to their own nature) to scourge him into the fresh Application of Jesus Chrift,

Christ, by whom he draws near to God, Psal. 89. 30, 31. 1 Pet. 3. 18. in all his Affliction he was alone before, now Christ is his Partner, Isa. 63. 9. Christ is truly touched with his Calamities, Zach. 1. 12. his smart is as the pricking of the Apple of Christ's

Eye, Zach. 2. 8.

As for Losses in temporal things, they were before Judgments upon him, they are now gracious Trials of his faith and patience, and means of purging him, and drawing him into a nearer reliance on the Heir of all things: So that his Losses and Crosses do not now tend to undo him, but to awaken and transform him, I Sam. 30. 6. in the midst of his fears he is not forsaken, 2 Cor. 4. 9. but through this Union with Christ he is still in safe hands, Psal. 27. 1. Isa. 43. 2. Dan. 3. 17, 18, 25.

Temptations of Satan and his fury cannot destroy him, because the Prince of Life, to whom a renewed person is united, has cast out the *Prince* of this World, and tempers his poysonous Temptations into a phisical Potion, curbing noxious humours in order to health, Joh. 12. 31. working the Soul to more Humility, Faith, Prayer and patient Recumbency on God, and Contentment in him, 2 Cor. 12. 7, 8, 9,

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The meer civil Actions of such a person, though the same still in themselves, yet in respect of the change of the Agent, they have some different Consideration otherwise than they had before. He sets about them with other motives, other dispositions, and other ends than he had before; which appears in that, although the thing be done or spoken never so well to the contentment of others, yet if Christ, to whom this new Greature is united, be not served with singleness of heart therein, this renewed Soul akes

akes as much as if the Action it self had been done never so much amis. And whence comes this simiting of heart, but from this Union with God in Jesus Christ, 2 Sam. 24. 10. in that the proper sway and tendency of such Convictions do bring the Soul still nearer and nearer to God through Jesus Christ, which gives a spiritual Discovery of the unseen and living Breath and Pulse of this Union? Ezek. 20.37. And this seems to have relation to that expression used by the Lord to his people of old, The quarrels my Covenant, Levit. 26. 25. threatning to punish them for their sins, as they were contrary, not only to the Law of Righteousness, but also contrary to

the Law of Covenant-Relation.

Yea, all the Labours, Anxieties and folicitous Exigents in the affairs and business of a renewed person, do run along through the Sympathy of Christ, and by reason of this near Union, cannot but be Copartner therein; and looks to it, that one way or other the incumbrance shall usher in advantage: he condescends to be as one weak with them that are weak, as one troubled with them who are troubled. that he may discipline the Grace, and exercise the Faith of his people; whereby he glides them along into some unavoidable necessity of Resignation of themselves and their Cares into the Arms of his divine Power, and so ripens in them the Application of this Union betwixt him and them in their hearts. And his defign being to bring his People, as a chaft Virgin, to himself, he aims rather at the carrying on of that drift, than at the answering the natural desires of his people about Ease, or Deliverance any otherwife than as may fuit with that end of his, in making of them partakers of his holiness; and whispers fecretly into their ear, the Servant is not to be above his

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his Master: I trod the dirty and toilsome way before you, and am treading over again every step of it with you, and in you: you must be conformable to my Death, and shall be conformable to my Refurrection. Come along with me, and your burthens shall not break you, because it cannot break me; your own projects may fail, but in me you are Heirs of Bleffing and Deliverance, and shall not go without it, Heb. 6. 15. I will give you rest, Matth. 11. 28. He relieved not his own Body against the Treachery of Judas and the Company that came to apprehend him, although he was the Omnipotent God, and had all Power in his hands, because it suited not with the defign of Man's Redemption; and as it fared with that Body of his that was in personal Union with the Godhead, so doth it fare, in some proportion, with each Member of his mystical Body. Their burthens and perplexities do not at all import that his hand is shortned, or that he is really absent, or had forgotten them, no more than his Divine Nature could be separated from the Humane Nature, when the stress of his forrow made him cry out, My God, my God, Why hast thou forsaken me? As that Union carried him through, so will this Union carry through his Members alfo.

It being now about three years fince, that God was pleased to cast the aforesaid Meditations into my heart; and fince that time, having been for a season a Stranger in a strange Land beyond the Sea, and there passed through a dark Vale of Privation and Distance from those

Ordinances, and that Society which I formerly enjoyed; and having there also layen in the Shadow of

Some Considerations in order to the fresh Application, and Improvement of this Grace of Union with God in Christ.

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Death, through a long and lingring Sickness of my Body; and being now, some Months past, returned back to my own Native Country, where the good hand of God (which never left me quite defolate) caused me to review the Solemn Covenant which (through his Grace) I entred into, the 30th. December, 1660. which Covenant being yesterday renew. ed, and having therein folemnly given up my felf again to the Lord, and accepted of him in the Tenders of his Grace, to be my God and Saviour, and to own him in all the Relations of his condescending Grace and Love, and also to submit willingly to his bleffed Yoke, Rule and Will expressed by his Spirit in his Word; I find still much longing in my Soul to know him more inwardly, that I might the more enjoy him, and be the more serviceable to him: and to that purpose, having perused over again the foregoing Meditations concerning the Union between God, and all and every one of his People in Jesus Christ; and my heart assenting to, and being somewhat refreshed in those Truths of God, about the nature and advantagious effects of this misterious Union; and confidering how greatly the Faith and Improvement of this aftonishing Privilege would conduce to carry on the ends of my Covenant with God, and his (for fo he perfuaded my heart to believe) with me, I thought it necessary to employ a present providential Retirement this 29th of January, 1663. and so from time to time, as God shall permit and affift me to improve this Gospel-truth, of a Believer's Union with God in Christ, for my Soul's further Nourishment, Strength and Establishment, as the principal In-let, both of new Life, and all spiritual Chear, Vigour and Activity.

My Enquiry now, then is, how to fet up this Myrror so before the eyes of my Mind, that I may by Application thereof, be throughly transformed into the same Image, and to clear the Pipes, that the Life and Spirit of this Union with Christ, and the Father in him, may enter into my Soul, and make me effectually a partaker thereof, live thereby, and all therein.

Breath (O Almighty Spirit) upon my thoughts, fetch in my heart, and prostrate it at the feet of thy infinite Grace and Power; for Purging, Help and Healing; for Light, Life and Bleffing in this most necessary Travel of my Soul. How long shall I view Mysteries of Life, without a suitable living Transformation? When shall the Light of Life appear? When shall Christ be so formed in me, that the Man-child of Power and Glory may be brought forth, ruling and new-forming my poor Soul? Say, Oh fay to my Soul, I am come; yea, I am come; not only to make thee to understand, but understandingly to receive the Mystery of this Union, and to be efficacionally united, and actually live in the Motions and Exercise of this Union-life. So be it, 0 my God, who art the Spirit of all Grace: So be it.

I. The Son of God emptied himfelf, in descending to assume, and
be united to the Nature of Man,
and therein to the likeness of sinful Flesh; and so
works up every adopted Child, through emptying
it from all the Wisdom and Strength of the first
Adam, and from all the Guilt and Pollution derived thence, to the Participation of Union with him
in the Spirit.

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No unclean thing can enter in thither: there can be no Union, but under Confideration of perfect Pu rity, effected by the Law of the Spirit of Life which is in Christ. He took on him our Nature, and was personally united thereto: By which means the fin of our Nature was imputed to his Person, but could never be united to his Person; for he was still sinless while he bare the likeness of sinful Flesh, Heb. 4. 15. And therefore the real spiritual Union which Believers have with him, is, in the nature of it, pure and finless: and their persons, as they stand in that Union, without spot, Gol. 1, 22. for in that respect they are wholly brought over from the Stock of the first Adam, into the Second, and return back no more, although the polluted Nature of the first Adam sticks in their flesh till its dissolution and compleat change. And from thence it follows, that the Spirit of Chrift, in applying this mystical Union with him, to the Soul, by faith, draws the Soul of a Believer (having sprinkled it from the Conscience of Guilt) into a most quick and lively distaste of all Pollution; and fo divides between that which is born of the Flesh, and that which is born of the Spirit; throwing aside the Pollutions of the Flesh, that the Union may be purely made in the Spirit through faith, Gal. 2. 20. for He that is joyned to the Lord is one forrit. Hence it is, that while Guilt and finful Pollution invades the Soul (even of a Believer) the Application of this Union lies suspended; and during that season, a Believer abides dark and weak: and though he be in a state of Union, yet he cannot have the comfort of it, but is as a strong Man that cannot find his hands.

And now, O my Soul, confider thy own state; consider the Gentre of thy happiness, the Gall of the Gospel,

Gospel, the privilege and necessity of being transplanted into the pure Stock of the second Adam; and what thou art to do, in the strength of Free Grace, for entring into, and of being made partaker of this monderful Privilege, and most secure Rest.

2. This whole Work is wrought by the Lord, both in what his eternal Purpose of Grace did decree, and was carried on in the Person of

It is inconsistent with Unmortifiednels.

Christ for thee, and also in that which he worketh in thee by his Spirit; to make thee actually interested, established, and daily growing up in the Light, Life and Vertue of this Union-state with God in Thy Nature is dead in fins, thou art wholly polluted, and without strength; but the least serious Conviction of this, doth import some step of Free Grace towards thee: nourish it, and so rowl all thy Guilt upon the Lamb of God; be laborious, diligent and frequent in this weighty Exercise. There is no feeking this Union with any Idol in the heart, Ezek.14.3. for that provoketh to Jealousie: even an impure thought may not lodge in this Bed; a dry, earthly saples frame of heart cannot be refreshed there, because this Bed is green, Cant. 1. 16. but such is the Bounty of Free Grace, that (through the Sense and Conviction of this Indisposition of heart) it leads the Soul to Jefus Chrift, and fprinkles it with his Blood. (Oh this efficacious Remedy!) and doth wash it again in pure Water, removes away the filthy Garments, gives it Access into the King's Presence. The pure in heart shall see God. But thy innumerable Impurities (O my Soul) and the continual Recursion of Guilt and Darkness, Hypocrisies, loathsome Uncleannesses, Unmindfulness of God, Back-sliding and impenitent stupifying Fits, are so many, and so often,

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and many times fo captivating this Sincerity, and Strength, and spiritual Taste, that no Balm can be found, nor any thing to help, but the free Bounty and Atonement of him who is Michael thy Prince. And even this is my Case at present. Oh, how little doth my heart relish and digest these things, while I am musing and writing them? I am estranged from inward Converse with God this day, and yet cannot foakingly relent: I mention the Blood of Sprink. ling, without prizing it at its due value. Oh, let the watchful Eye, and tender Heart of him whose Compassions fail not, consider and visit me. But however, O my Soul, this is thy Work; Let not Evil lodge within thee, be separate, touch no unclean thing, declare thy Chastity by crying out; and then the Promise lies fair and free before thee, I will receive you, 2 Gor. 6. 17. yea, cry out, and thou shalt be rescued, for thy Redeemer is strong. Here then I must stop, that I may adventure to cast my self before him, who has the Golden Scepter in his hand before I go any further; who knows but that he will reach it forth, and I shall find favour in his fight. I come to thee, O Lord.

'Tis only and wholly of God's Free Grace. 3. This Union it felf which I would come at and actually live in, is beyond, and (indeed) another thing than the Notion of it: 'Tis the

revoluntary and delightful Gaptivity of my Will and Affections through the Knowledge of him who has called me to this Glory and Vertue; it is my true Dwelling-place, the very Foundation of my Rest and Repose, the Palace of my Triumph, the very Spring ond Rise of Self-abhorring; which makes Self-loathing metalsom and vigorous, by issuing it self into the Soul's Participation of the Purity, Light and Strength of the Divine

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Divine Nature, and into a fincere open-hearted Refignation thereunto. It is begun and carried on wholly by the Free Grace of God; it sprang from his electing and predestinating Favour, who worketh it according to the Counsel of his own Will, Ephes. 1. 4, 10, 11. Rom. 8. 29. 'Tis the scope of his free and gracious Covenant; I will be your God, and you shall be my people. The actual In-stating of my Soul into it, ariseth from the free Call of God, I Cor. 1. 9. overcoming and destroying all difficulties that may obstruct it, is throughly managed in the Person of Christ, who has made both one; and died to bring me to God. As for the Application and Enjoyment of this Union-state, his Prayer, Joh, 17.21. and Promise, Joh. 14. 20. do stand in force day and night, without ceasing, to obtain it for me, and effect it in me: His Blood has confirmed the Covenant for it, and has put into it the vertue and force of a Will and Testament, which cannot be disannulled, Joh. 17. Luk. 22. 20. compared with 1 Pet. 3. 18. and Heb. 9. 17. and the Manifestation of this is only by his Word and Spirit, proclaiming and testifying this good Will of God to Men, I Joh. 3. 24. whereby he doth effectually bring in this Reconciliation, 2 Cor. 5. 8, 9. and effecteth Union thereupon, 1 Cor. 6. 20. Yea are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods. So that I am wholly God's Workmanship, who has ordained this Union, and created me in Christ for it. believe; Lord, help my Unbelief. How little do I fee! How little do I taste, and applyingly possess this bottomless Privilege, which the glorious Angels delire to look into!

Improve then by A. Having confidered the Purity of this Union, and the Inconfistency that is betwixt this Union and

Guilt, and unmortified finful Pollutions, as to the comfortable Application of it; and also the divine Spring, the free Grace and Bounty of God in creating and carrying it on; into which thoughts and considerations the God of all Grace is only able to put seasoning and heart-framing force, to make way for the Application of it.

Now, O my Soul, compel thy felf to the ferious Meditation of it; be perfuaded the matter is real: It

is invisible, but real; wondrow, incomprehensible, but real and true. God has made thy fins thy burthen; his Holiness, and his new Stamp, thy greatest and Whence comes this but most deliberate desire. from the Spirit of Christ, in whom the perfection of Enmity against Sin lies, and in whom all the Treasures of Grace are laid? How comes his Spirit to work an influence of the fame nature in thee, but as thou art taken into Union with him, as a Member of his Body, partaking of the vital Influences of the Head? And seeing the Fulness of the Godhead dwells in him, whose Spirit dwells in thee, Col. 2.9, 10. and the Divine Nature of the Father, Son and Spirit one and the same, 1 Joh. 5. 7. thou becomest (in a way of Adoption, and according to the created Capacity thou art in) really, at present, an Heir together with Christ, of the Glory of God, and shall rightfully (through free Grace) fully possess that Inheritance. These are mine, saith the Lord, Mal. 3. 17. I am thy God; in me thou shalt be saved, Isa. 45. 7. Thy Maker is thy Husband, Isa. 54. 5. What is this but Union with him?

Now,

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Now, Omy Soul, meditate again. Am I indeed brought in by Christ, to Union with God? Are we no longer two, but one Spirit? Can such a thing be? I do not doubt it, but admire it. What! He that made Heaven and Earth, and all Men upon Earth; he who is the very Life of the whole Creation; he to whom Abraham, Moses and David, and all the Worthies of old prayed, whom they served and adored, who carried them through all Trials; to whose Truth, Wisdom, Love and glorious Power they did bear witness, and do still testifie it to all Ages?

Is he my own God? Is this God really mine? Is it the Word of his own Mouth? I am thy God. How unsearchable is this Union; is he whom Simeon embraced in his Arms, and faid, My eyes have feen thy Salvation; is he mine? He who wrought all those Miracles, who healed Diseases, cast out Devils, forgave Sins on Earth; is he mine? He who had compassion on the Leper, and healed him? He who had compassion on the Multitude, and fed them: who spied out Nathaniel, visited Zacheus, raised the Dead; is he mine? He who preached the Gospel from Heaven; who did bear my Sins in the Garden, upon the Cross, in his own Body; who did fweat Blood, and was pierced through for Sins, for Sinners: is he mine! His Satisfaction mine! His Compassion mine! Those tender Bowels mine! Was I then comprized in his Prayer? And is this Joseph yet alive, and his Nature not changed, but glorified to the perfection of Power and Sympathy? Is he mine? and am I indeed his? He who comforted his Disciples, buried their Sins and Miscarriages, and bleffed them; immediately at his Ascention, and in the full warmth of his Love, ascended, and fate at the Right Hand of the Majesty on high, where

Love never ceaseth; Is this, and none but this the Judge whom I expect? even my Lord, and my God: he whom Paul faw, whom all the Apostles did preach, who converted the Gentiles, has kept alive the efficacy of his Word to this day; he who is the faithful Witness: is he my own? He who is exalted to give Repentance and Remission of Sins; is he mine, to teach, purge, justifie and quicken me? As near as the Head to the Body, the Root to the Tree and Branches; as near and dear as the Husband to the Wife; doth he call me his own Flesh and Bones? Doth he live and breath in me, and I in him? Oh, for more Faith, Reverence, Thanksgiving, with all manner of becoming Thoughts, Words and Deeds concerning him, and concerning the reality of fuch a Privilege. Oh, when shall the Shadows fly away? Be very ferious in exercifing faith. to represent the truth and reality of this Union-state. that there is such a thing; and in that Exercise dilate your thoughts in an awful, ferious, comfortable Reverence, and reverent love of God manifested in the Flesh, to be Emanuel, God with us. Pursue this Meditation till you even make this Union as vifible as may be to the eye of your faith.

Consider, the Nature of it is unchangeable; it was made in God's Decree, before all time, and constituted for Eternity. The Bond is God's Faithfulness, and his Love, which many Waters cannot quench; an indissolvable Marriage, an Ingrasture into the Fulness, Fountain and Perfection of Life: 'Tis the Purchase, Possession and unwithering Inheritance of him who is Testerday', to day and for ever: 'Tis Union reciprocal; Christ is thine, and thou art his; My Beloved' is mine, and I am his. What shall I give

give thee, faith Christ? Not only a Kingdom, but my self. What shall I render, saith the Soul? Not only my Praises, but my whole self. Possess me, rule me, fill me; take my heart, and give me thine: let thy love be shed into my heart with a ravishing Inundation; and let my love be passionate, pure, and find no Object elsewhere but thee. 'Tis an Union that has distinguishing Excellency in it, a Remnant chosen out of many; between which Remnant and the rest, nothing made the difference but the free Choice of God.

An Union created of Contraries, made up of unreconciled Parties, who were at the extreamest Enmity, and now become of the most absolute and passionate Amity; so it is in Christ, and so it is (in the Seed of it) in all the Persons united to him. An Union in which the Party wronged, voluntarily began to love first, I foh. 4. 19. and moved the offending Party to a Reconcilement. An Union, in all respects, wonderfully made; it issued from that peremptory (yet deliberate) Sentence, I will have mercy on whom I will have mercy. And what thoughts are sufficient for these things?

The Privileges of this Union are all on the Sinner's fide; Christ is exalted to give, and Sinners called

up to receive. And what must Sinners receive, who are received into this Union? Come in, O my Soul, for thy share, for the Treasury is unspeakably rich. Through this Emanuel-knot of Union, God is not ashamed to be called the God of poor Sinners; only as he changeth their state, he changeth their names: they are now in proper true Appellation, Saints, though sin remains in them; they are beloved, who were not beloved; they are Sons and Daugh-

ters of God; every one is a Prince by a fecond Birth; they are took out of Prison, and do sit at the King's Table; their filthy Garments removed away, and are cloathed with white Rayment; they are delivered from the Pit, and return thither no more; they have a goodly Heritage, God himself is their Portion; all the Power, Truth, Wisdom, Goodness and Mercy that ever God made known to and for his People in all Ages, is their Inheritance; all the Promiles and Providences which God made and wrought at any time, are for their use, experience, teaching and comfort; all the Directions, Examples and Precepts in the Scripture, and all the Reproofs and Threatnings there, are for their Learning, Consolation and Discipline, to purge, strengthen and guard them till the Old Man be quite destroyed, till they arrive beyond Sin, Change and Hazard; their Society is with the Spirit of the Father and the Son, with the Image of Christ in his People, the Mind of Christ in his Word, the Breath, Presence and Bleffing of Christ in his Ordinances; their Sufferings, Difficulties and Fears have lost their destroying deadly Sting; their Life is Christ in them the Hope of Glory; their End is Peace; their Death is their Gain: however it is for a feafon with their outward or inward Man, they are never otherwise than the Bleffed of the Lord, and Objects of his Delight, Care, Good Will and Protection, Fer. 32. 38, 41. Ifa. 27. 3. and after this Life, that unutterable Bleffedness which they are to enjoy when they shall be ever with the Lord; Eye hath not seen, nor ear heard, nor can any heart to the full understand; much less can my Meditation reach it, or Pen declare it, only I may fay, it is an exceeding, EXCELLENT ETERNAL WEIGHT OF GLORY, ConConsider these Privileges, O my Soul, make the most of them. This prize is in thy hand; be not as a Fool that has no heart; muse the matter, peruse the Scriptures, and muse it again and again: these are not vain glosses, the thing is real, glorious and great: have often and large thoughts of this Union with Christ, let the Application of it dwell upon thee day and night.

And that thou maist come up to a clearer Vision of this Fountain of hion by Exercise.

4. Improve this Vision by Exercise.

Water thereof, visit it often, pry modestly, reverently and feriously into it; not for Curiosity, but for Transformation: 'tis thy Portion, and now (more abstractly than ever) all thy Portion; a Portion that hath seven Portions in it, all Portion in it, Mat. 19. 29. He that by faith overcometh, and wins this Prise, shall inherit all things, Rev. 21.7. for I (faith the faithful Witness) will be his God, and he shall be my Son. Here is the Union, and the Privilege also. Familiarize this Mystery of Union with Christ, by remembring, and having recourse to it in the use of all Ordinances of Worship, in all Christian Duties, in all use of Gifts, in all conditions of Life, and all Seasons, day and night, in the exercise of every Grace. Send up many Ejaculatory Visits. Be upon thy Watch continually. Let this word always ring in your ear, without me (ABSTRACTED from me) you can do nothing, Joh, 15. 5. Beware of cooling, beware of dismay: Remember this Union is grounded on God's eternal unchangeable Love, his faithfulness upholds it, 'tis as the Sun in the Firmament, thou hast but a little time to take hold of it; the ruin of this Union is the only thing which thy Enemies, World, Flesh and Devil aim at. And now, O my precious

precious Soul, romze up thy self to Exercise; Thy labour shall not be in vain in the Lord.

In Ordinances. Use every Ordinance to further

this Union.

In hearing the Word, digest all the I. Hearing. Matter into these two Heads, as the main ultimate scope of whatever thou hearest; either removing Obstructions which keep God and thee asunder, or a Supply of some uniting Power to bring God and thee together. Come to the Word with expectation to meet the Lord himself there; deliver thy SELF to the Word in the hand of God: hear his Voice through Man's Words; account the Physitian of Souls wifer than thy felf: lie before him as a meer Patient; refuse no Potion which the Word of Reconciliation brings: let it not rest in the Understanding, but pass along into some real transforming Impression on the Will, that it may be won home to God in Christ, the Centre of thy new State. within the Scope and Spirit of the matter, for there lies Christ attending to meet thee.

In Reading, Observe, and get into the Soul (as it were) of him who was the Writer (whether Moses,

David, Paul, or any other) as if thy felf had been the Pen-man, by the Inspiration of the Spirit. Use the Scriptures as if this had been the first day they had been penned, as if thou hadst seen the persons, and hadst been in the place with them, when they spake and wrote it; as if thou hadst seen Christ when he spake, did, and suffered what thou readest; and as if the Scriptures had been sent only to thee, to win and work thee up to a Reconcilement with God.

Labour to see the Wisdom and Goodness of God in the Seals of the 3. Seals.

Covenant. Their end is to realize

invisible things, to enforce the Obligation and Union between Christ and thee, to the strongest Evi-

dence and Application.

By Baptism thou art taken in, and by the Ordinance of the Lord's Supper thou art fed and nowrished up in this Union. There was no other end than this, as the main Union with Christ as the Head, and with his People as the Members of his Body. The vertue is inward: Oh, for more faith and sight in

this Mystery.

TOKENS among Men do oblige, and are very forcible; they carry in them the Mind of the Giver; and the Token being candidly accepted, the Mind of the Giver is accepted; and in that Token there meets Confent and Union betwixt Giver and Reciever. They have (as it were) a magnetick force, and a confirming force also, as the experience of such things do shew. Thus it is with those mysterious Tokens between Christ and his People. Muse them, and improve them so.

And as all Ordinances are the Galleries of Intercourse between God and 4. Prayer.

his People in Christ, so Prayer hath

in this Work an Eminency; 'tis the very Interceffion of God's own Spirit in them: 'tis the private Retirement in which the Soul is brought into the Prefence-Chamber, and hath private Conference with Christ, and the Father in him. The very nature of Prayer is a Thirst after the living God, Psal. 63. 1. 'Tis the very breathing of the Soul's Union with God's and the means whereby it is preserved, fortisted, carried on and confirmed; and whereby the sweetness and nourishing vertue of it (to the Soul) is improved, enjoyed and increased. Let thy Prayers then be inward and single hearted; chiefly aiming at, and prizing this Union. And refer all other things (of a remote nature) to the wisdom of him to whom thou art united. Speak to him as one, who is in his bosom; and consider him as thy only Helper, and thy most sure Friend. Come reverently, believingly, with Resignation of thine heart to his, and so creep forwards into an humble intimacy and familiarity with thy God. This Union only begets the true Cry, Abba Father, and nourisheth it.

This Divine Union quickned, and stirring in the Soul

by faith.

And if Faith can but enter with all its glorious Train, how would this Union shine forth? Faith springs from this Union in order of Nature, but in order of time 'tis brought

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There can be no Faith, or any other forth with it. Grace, till the God of all Grace hath took the Soul into actual Union with himself: and fo Faith is the Fruit of this Union. Neither can there be any Union without some exercise of Faith, in which the life of this Union begins to stir; for there can be no Union between God, who is living, and the Soul which by Nature is dead in distance and sin; till Faith, which is the first spark of life in the new Creature, do capacitate the Soul for its Union with God The Spirit of this Union (by every spiin Christ. ritual means) doth hold out Nourishment for Faith to grow by; and Faith, by those means, settles the Soul more and more in the bosom, warmth and efficaciousness of its Union with Christ, and the Father in him: In which Interest and Efficaciousness, Faith grows up, and puts the Soul upon high and noble exercise; enables it, and acts it forth to mighty attempts.

attempts; so that the actual Union of God to, in and with the Soul is the first Principle of its life, and Faith is the first Motion of that life. There can be no Life without some Motion, no natural Motion without some Life; which quality of Motion does more and more declare that there is Life as the cause thereof.

The Soul being made alive to God, Ephef. 2. 1. Rom. 6. 11. lives by faith, Gal. 2. 20. Habbak. 2. 4. The Primary Means (in the hand

Apprehending Christ as the primary Means of this Union.

of God's Free Grace) which accomplisheth this Union is Christ, who hath taken the common Nature of Man into Union with his Person; and in that Nature (the fulness of the Godhead dwelling therein bodily) he doth by his Spirit, breath the Spirit of Life into those, who by the Election of Grace are given to him as his Posterity and therefore (as the ends of the Earth are given to him for a Possession, Psa.2.8. (b) he is called the Creator of the ends of the Earth, Ila. 40. 28. and Creator of this Peace and Union, Ephef. 2. 16, 17. Isa. 57. 19. and the everlasting Father also, Isa. 9. 6. by whom (as Mediator) the living God and the enlivened Soul (which was dead and finful before) are made one, viz. in the Life and Purity of the Mediator: He reconciles them, removing the Enmity in his own Body on the Crofs: He unites, by receiving the Souls and Bodies of the Elect into his own Propriety. They are actually his in their new Creation and Regeneration, Joh. 17. 10. 2 Cor. 5. 17. and being his, they are the Fathers also; I in them, and thou in me, and they in us, Joh. 17. 21, 23.

And the Word as the Secundary Means of this Union. The Secondary Mens is the Word of Reconciliation and Promise, 2 Cor. 5. 19. 2 Pet. 1. 4. and Faith closing with Christ thereby, Gal. 3. 25.

Ephef. 1. 13. and all this wrought by the Spirit in a way of quickning and efficacy, Rom. 8. 10, 11. conveyed into the Soul, and maintained there by Faith, the free Gift of God.

Renders Faith vigorous. Which Faith being thus born, bred and spirited, converseth most with this Union in the Discoveries and

Application thereof; and by its much Converse there; is capacitated to dart the Rays, Influence and vertue of this Union into all the rest of the Graces of the Spirit; without which influence, no Grace comes up to its true and proper exercise. And in regard the whole Soul is taken into this Union by Faith, and the Body also, through its Union with the Soul, the whole Person is called a Believer; who lives by faith, both in regard of its inward invisible Operation, and also in moulding anew the outward and visible Conversation. So that a Believer both lives by faith, Heb. 10. 38. and walks by faith, 2 Cor. 5. 7. not only in himself, but manifestly to others, by Words, Rom. 1. 12. and Examples, Heb. 13.7.

And prosperous. Its chief Seat is the Understanding and the Will: Whatever it discovers, it calls in the Will to assent

to; working up the whole Soul to a Propensity of Resignation to the Power and Soveraignty of every divine Truth; and in particular, to the Enjoyment and Privilege, Government and Laws of this Unionstate. And so it sets it self (as a mighty Champion) in the hand of the Lord, to exercise its skill and power in the Soul: And now; Oh, that it might be

be up, and be doing in my Soul, and so go on and prosper. And Oh! that its Bow may abide in strength, and the arms of its hands made strong through the hands of the mighty God of Jacob; and, under the influence of Divine Grace, be blessed, and made to go on, increase, be enlarged and conquer. Rise up, O Shield and Buckler, O Arm of the Lord; I have waited, and do wait for thy Salvation, O Lord: Leave me not.

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A DISCOURSE of

GLORIFYING GOD.

1 Cor. 6. 19, 20.

What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorifie God in your Body, and in your Spirit, which are God's.

There are four principal things which this part of Scripture do offer to ferious Meditation and Improvement, viz.

i. That a true Christian is not his own.

2. That he is the Lords.

3. That he ought to know his renewed State.

4. That his renewed Constitution does oblige him to promote the Glory of God, and live up thereto in Soul and Body.

Not your own, &c. implies three things, viz.

1. That naturally, a Man is his own Tyrant.

2. That true Christianity is more than speculative: its a real Change of the Man; You are not your own.

3. That it doth mysteriously divide a Man from himself.

This real Alteration and mysterious Contrariety is not a natural Change, but spiritual; viz. the Body, the Soul, the Faculties of the Soul, and the rational Exercise of those Faculties are still the same; and yet a spiritual Change doth affect them all, and passeth upon the whole Man. This spiritual Change begins in the most hidden part of Man, viz. the Mind; and therefore Repentance is called the Change of the Mind, which Change of the Mind doth influence the whole Man. The Mind is faid to be changed when the Spirit of God enters in, and exerciseth its Soveraign Dominion of Holiness, against the Usurpation of the Devil and Natural Corruption, which reigned there before: whereby the Mind is controlled into a willing Propenfity of Subjection to the Authority of the Spirit of God, against the Invasion of Sin, which still retains some Haunt there, as a lurking subdued Enemy (called the Flesh lusting against the Spirit) till it be destroyed utterly at the day of full Redemption.

This Dominion of the Spirit steers the natural Faculties of the Soul in their rational Exercise to new Employment, and arrays them thereunto with new Habits. The Understanding has a sublimer Light, the Judgment a better Rule, the Will and Affections a better Object, better Motives, and a better End; viz. Spiritual. So that such a person is now said not to be his own: he is not under that universal Darkness, Pollution and Bondage to Sin which he was conceived and born in at first; that was his own natural state, but he is now rescued from it,

and is no longer his own.

1. While he was his own, he taught himself by the Light of stelly Wisdom, and accounted the Gospel Foolishness, 1 Cor. 1. 23. but now loaths it;

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and being at a loss, cries, Lord, what wouldst thou have me to do? At. 9. 6. and as they did who burnt the Books in which they learnt curious Arts before, At. 19. 19. in which lay no savour of Christ and spiritual Knowledge.

2. While he was his own, he ruled himself by the sight of his eyes, and imagination of his heart, fer. 7. 27. by the custom and course of the World; but now consults not with Flesh and Blood, Gal. 1. 16. he sees his own Byass is false, and his own Weights too light.

3. Motives of Pleasure, Prosit, Honour, do not now draw him: he was lead by his own Concupiscence, but now he is dead to these; and saith, I have no pleasure in them.

4. He designs not his own things, neither Health, Phil. 2. 30. nor Laberty, Act. 20. 23. nor Ease, I Gor. II. 10. nor Sasety, I Gor. 15. 13. nor Wealth, Heb. II. 26. nor Honour, nor Pleasure; as Moses, who refused to be Father of a great Nation, Exod. 32. 10. and Esther, not satisfied with having the honour and delights of being Queen, when God's Honour lay at stake. Yea, he designs not an unworthy preservation of his own life, Act. 20. 24.

ones esteem; as Esther could not endure the thoughts of her Peoples Ruin, though she was at the Royal Feast: and to such an one, the tickling comfort of such things affect not, but are as the White of an Egg; yea, the unnecessary Conference of such things is tastless, as Meat to a sick Man; and all because such an one is not his own any longer.

When a Man is not his own, he stands invested

with many privileges: he has hereby a shelter.

1. Against outward Afflictions; they sting not, their profit reacheth farther than their pain, when a Man (as in an extasse) is not his own: therefore

Paul rejoyced in them.

2. Persecution on the Outward Man, reach not him who is not his own, who is not at his own home; as it was with David, when Saul's Messengers came to kill him, they found him not, but an Image, 1 Sam. 19. 16.

3. He can answer the Accusations of Guilt, I am not my own, and therefore my own Guilt must not

stick on me.

4. When Flesh and Blood demands Service, he can reply; I who am not my own, am not Debtor to the Flesh. When Sin doth vex and molest by its pollutions in the Flesh, he can say; What make I here? I am not my own: Let me go hence.

5. When spiritual Pride solicits, he can reply;

What I have is not my own.

6. And against carnal Security he can say; I cannot maintain my own Grace, nor restore my self when fallen; and therefore am to work out my Salvation with fear: I am not my own.

7. Against Solicitude about suture Events and carking Despondency; I am not at my own dispose, and therefore such Anxieties are to be none of my

work.

8. Against the enchanting Comforts of the Flesh and the World it can say, as Barzillai did to David; Can I hear the sound of such Melody? What is such Mu-

sick to a dead Man? I am not my own.

But whose am I then? Will such an one say, this Scripture shews, that he who is washed, sanctified and justified, &c. (as vers. 11.) is Gods; viz. by Justification, by Sanctification, he is translated from

the Dominion and natural Right of corrupt Self, to be the Lord's in Body and Spirit. As he did bear the corrupted Image of the first Adam, so now he bears the spiritual Image of the Second: he is not in his own propriety, as before he was, but is now in a peculiar gracious propriety to God.

The nature of which may be more distinctly understood by considering these three Particulars, viz.

I. What this Propriety is, and wherein it lies. II. How it comes to pass, and was effected.

III. How the truth, fulness, entireness, and the excellency of it, is demonstrated and held forth in the Scriptures.

1. 'Tis a *Propriety* which stands distinguished from the Propriety which God has in that common state of Mankind in the whole Earth, *Exod.* 19.5.

2. 'Tis a *Propriety* which stands in opposition to Estrangement, *Ephes.* 2. 12, 19. compared with *Lev.* 24. 22.

3. In opposition to that which is anothers, Hos.

3.3.
4. In opposition to former Unsuitableness, Ezek.
16.8. and Enmity; Col. 1.21.

So that a justified person is peculiarly, intimately, entirely, complacently and fully the Lords.

II. This Propriety came to pass, and was effected,

1. By the free, deliberate, gracious Choice of God; and therefore they are called God's Elect, Rom. 8.33. which Choice was made with respect to Christ, Ephes. 1. 4.

2. Giving these Elect to Christ, Joh. 17. 6. and so being Christ's they are God's, 1 Cor. 3. 23. Joh.

17. 10.

3. By Christ's Meditation and Advocateship:

1. He

dred the effecting of this Propriety; fatisfying the Justice of God, (and removing out of the way that Pollution and Enmity, which stood between the righteous and holy God, and defiled Sinners) by the price and sprinkling of his own Blood, I Cor. 6. 20. Ephel. 2. 13, 14, 15, 16.

2. He fends forth the Gospel, inviting all perfons to apply to themselves by faith, the vertue and end of his Death, *Matth.* 16. 15, 16. Act. 13. 38. and that a Covenant is made betwixt God and Sinners, and confirmed in his Blood, *Heb. 9.* 14, 15.

3. He gives faith to apply the same, Act. 14. 27. Ephes. 2. 8. and opening the Understanding to re-

ceive it, Luk. 24. 45. Act. 16. 14.

4. He reneweth the heart through his Spirit, and rendreth it suitable and subject to the Laws and state of this Appropriation to God, Ephes. 4. 22, 23, 24. 1 Pet. 1. 2. and from vers. 14. to 19. Ephes. 1.4.

5. He presents those whom he thus redeemed to his Father, 1 Pet. 3. 18. Col. 1.22. bequeathing them to him as his own, to be kept from evil, Joh. 17.

11, 15, 25.

6. The Father accepteth of these chosen and redeemed ones, Ephes. 1.6. and thereupon saith, These

are mine, Mal. 3. 17.

of this Propriety is fet forth in the Scriptures by divers forts of Refemblances, which have a most appropriating Nature, and endearing influence amongst Men in this World; which are comprehended chiefly under three Heads.

1. Resemblances which concern the Propriety of

Estate.

2. Resemblances which concern a Propriety in things that betoken labour, care and skill in the Proprietor to manage them.

3. Resemblances which concern the Propriety of

natural Relations.

I. In Allusion to the Propriety of Estate among Men, the People of God, and so every Regenerate Person is called.

1. The Inheritance of God, Psal. 33. 12. which notes the setled part of an Estate; as in Naboth's

Case, 1 King. 21.3.

2. The Habitation of God, Ephes. 2. 22. noting Constancy of Residence, Joh. 8. 35. The servant abi-

deth not in the house for ever, but, &c.

3. The Temple of God, 2 Cor. 6. 16. noting facred Converse with God, Pfal. 27. 4. and divine Presence, Hag. 2. 9. and great, stately Magnificence, Luk. 21. 5. where God is said to dwell and walk, 2 Cor. 6. 16. and reign, Pfal. 11. 4.

4. The peculiar Treasure of God, Exod. 19. 5. no-

ting the delightful part of an Estate.

5. The Tewels of God, Mal. 3. 17. noting their

precious esteem and value.

6. And in general, the Portion of God, Deut. 32. 9. which comprise th the whole (Luk. 15. 12.) of an Estate.

2. In allusion to the Propriety of Things wherein the skill, labour and care of the Proprietor is employed: and thus a regenerate person is called a Creature which God has formed for himself, Isa. 43. 21. God's Building, I Cor. 3. 9. God's Workmanship, Ephes. 2. 10. All which do set out the freeness of God's Grace, and Man's Inability and Impossibility to regenerate himself, or add one Gubit to his own stature, Also,

God's

God's Husbandry, 1 Cor. 3. 9. noting God's mindfulness, care, and (as it were) laborious hand towards his people: and thus they are called his Vineyard, Jer. 12. 10. noting peculiarness and delight, Isa. 5. 1, 2, &c. And his Garden, Cant. 4. 12. made for retired delight, and familiar use.

3. In allusion to the Propriety of Natural Rela-

tions.

1. A Regenerate Person is called the Spouse of Christ, and married unto God, Gant. 4. 12. Isa. 64. 5. noting Love and Familiarity, and affectionate Remembrance.

2. The Son of God, and his Child, Exod. 4. 22. Fer. 31. 20. yea, as a sucking Child, cast on God for relief, Isa. 49. 15, 16. Ezek. 4. &c. shadowing out

his tender respect to his people.

3. His Body (in Christ) and so accounted as his Flesh and his Bone, Ephes. 5. 30. and the Apple of his eye; noting his sympathy with his people, Zac. 2. 8.

4. To which may be added, that they are his Flock, I Pet. 5. 2. A&t. 20. 28. noting care of them,

provision and security for them.

NOW walk about this Gity of God, tell the Towers thereof, mark well the Bullwarks, confider the Palaces and Excellencies of being in the Propriety of God, who will be the Guide of his People to the death, Psal. 48. 14. and so bring them to Glory, Psal. 73. 24.

HENCE for *Trial*, whether I am God's: Let me fee what *Reciprocation* this Propriety of God doth work (declaring I am his) by my appropriating him

to be mine, Hof. 2. 23. viz.

1. Do I give my consent, and render up my felf to be the Lords; and (as it were) subscribe it with my hand, and change my name upon it? Which are the tokens

tokens of Confirmation of Consent, and Translation of Propriety, Isa. 44. 5. compared with fer. 32. 10. Gen. 41. 45. Dan. 4. 8. and Change of Condition.

2. Do I comply with God's method in making this Purchase to himself by Jesus Christ, Matth. 17. 5. accounting the Gospel of God declaring Salvation by Christ, worthy of all Acceptation? I Tim. 1.

11, 15.

3. Do I put a value on this Propriety to God, owning it with open Profession? Ezra 5. 11. We are the Servants of the living God; and by faith, sheltering under it, Isa. 63. 19. we are thine, &c.

4. Do I improve it humbly, and reverently, and thank fully? 2 Sam. 7. 18. to the end of vers. 24. Who am I, O Lord God? &c. Do I present my self to God as one that is made alive from the Dead, Rom. 6. 13. renouncing all other Defence, Hos. 14. 3. and walking worthy of God, who has called a vile Sinner out of his own pollution, to be of the Houshold of God, 1 Thes. 2. 12. Ephes. 2. 19.

As for the *Privileges* of them who are in the *Propriety* of an infinite glorious God: Who is he that is

able to number the Dust thereof, or bring an Account of the Sands of that Sea? The whole Earth is full of that Glory of God which shines upon his People as their Interest, unto which every particular person of that number is entitled. But for the better Access, with good welcome to this glorious Feast, it is needful to see whether the Wedding Garment be on or no; which brings in the third general Head, viz.

3. That true Christians ought to know their renewed state, viz. that they are not their own, but

Gods ;

Gods; which feem to have these (steps, or rather) parts included in it, viz.

A discerning and understanding of the excel-

lency of fuch a state, 1 Cor. 2. 14.

2. An inward persuasion of the possibility of an Interest in such a state, Isa. 55. 6. Foel 2. 14. And

3. An Exercise of Faith, engaging the heart to lay claim to, be possessed of, and actually enjoy an Interest therein, 1 Joh. 5. 20. Joh. 20. 28. and altogether in Heb. 11. 13.

The Means of this Knowledge are chiefly,

1. The Word and Spirit of God, Joh. 20.31. and 16.8, 13, 14. 1 Cor. 2.12.

2. Prayer, Psal. 143.8. Prov. 2.3. Fob 34.32.
3. Serious Deliberation, Meditation and Application

on, Pfal. 143. 5. 2 Tim. 2. 7. Pfal. 104. 34.

The Evidences which do declare a person to be the Lords, are the Ecchoings back of the Soul to him in the warmth of his own Grace and Love, wherein God draws the Soul to own him in a way suitable to his owning of such a person to be his; stamping his own Image there, and giving it life to act in a genuine, true and proportionable method towards

God again. Which appears,

1. In that mutual Avouchment mentioned in Deut. 26. 16, 17. according to the Terms of the Covenant of Grace, Jer. 24. 7. and 32. 38. I will give them a heart that they shall know that I am the Lord; and they shall be my people, and I will be their God: and they shall return to me with their whole heart. And this is the Ground of those Expressions in the Scriptures, wherein the People of God have ecchoed back their Faith and hope in him, by the same manner of Expressions to him, as he useth to them.

1. As God has chosen them, Mark 13. 20. they chuse God, Josh. 24. 15, 22. and the things that please him, Isa. 56. 4.

2. God calls them his Inheritance, Psal. 33. 12.

they call him their Inheritance, Pfal. 16. 5.

3. God calls them his Habitation, Ephe. 2. 22. they call him their Habitation, and dwelling Place, Pfal. 71. 3. and 90. 1. God dwelleth in them, and they in him, 1 Joh. 4. 13.

4. God walks in them, 2 Cor. 6. 16. they walk in his Name, Zac. 10. 12. They walk with God,

Gen. 5. 24.

5. They are precious to God, Isa. 43. 4. and the Lord is precious to them, I Pet. 2. 7.

6. They are God's portion, Deur. 32. 9. and God

is theirs, Lam. 3. 24.

7. God loves them, Pfal. 146. 8. they love him, Rom. 8. 28. In these and many other respects they bear the Image of God, and therein do evidence that they are his, and he theirs. Let the heart examine it self whether these Properties of the Image

of God be stamped there or no.

2. It appears in complying with God's aim and method in managing that Propriety of his, in which he owns them; he commands, and they obey; Deut. 11. 27. he reprooves, and they take reproof; he threatens, and they fear; he chastifeth, and they accept the punishment of their iniquities; he speaks, and they hear; he promiseth, and they believe: and thus they shew that they are his, and he theirs. Let the heart examine it self whether there be this compliance with the Mind and Will of God, or no, Isa. 55. 3, 4.

3. It appears in answering the duty of that Relation in which they stand to God: They are the Spouse,

and he the Husband; they the Children, he the Father; they the Flock, he the Shepherd; they the Husbandry, he the Husband-man; they the Workmanship, he the Worker; they the Clay, he the Potter: each Relation imports the duty of them who are thus many ways related unto God. All which administers matter for several Queries by way of Trial; whether God be mine, and I am his. If I am his, he must necessarily be mine, according to the tenour of the Covenant. And therefore let me propound some Questions to my own Soul, if suing from the former Considerations; that I may know that I am mine own no longer, but the Lords; and that he is mine.

For making way to these Queries it is to be confidered, that the Scriptures do speak of several states

of Mankind in the World.

A state of Innocency, Eccles. 7. 29.
 A state of Sin and Death, Rom. 5. 12.

Grace, Ephes. 1. 7. And thence cometh a state of Renewing and Sanstification, Ephes. 4. 24. and 5. 8. which issued from Christ's Redemption, Tit. 2. 14. and so lodgeth a Soul in this Propriety of being God's peculiar people, shewing forth his Praises; 1 Pet. 2. 9. and the holy God is not assumed to be called their God, Heb. 11. 16.

The two first of these relate to all Men univerfally; but all of them relate to them who arrive at

this peculiar Interest in God.

The New Testament speaks but little about the primitive Innocency; only glancing at it by implication under the words of Straying, 1 Pet. 2. 25. Seeking that which was lost, Luk. 19. 10. and alienated from the Life of God, Ephel. 4. 18. and such like:

like; and treats chiefly and most directly of the others, viz. Sin, Redemption and Holiness: This is that which the Spirit is promised to convince the World of, Joh. 16. 8. the state of Sin under Unbelief, and of Redemption and Righteousness by Christ (crucified and risen) who testified and assured by his going to his Father, that he obtained eternal Redemption, Heb. 9. 12. and the state of Conquest over the Prince of this World, who works in the Children of Disobedience; and thereby freedom to serve God in Holiness and Righteousness.

This is set forth in Ephes. 2. the state of Sin and Death in vers. 1, 2, 3, 12. Redemption, vers. 4, 5, 6. and of Holiness, vers. 21, 22. And all briefly put together in Ephes. 3. Sometimes ye were darkness, but now ye are light in the Lord: walk as children of

light.

From the Confideration of each of these, there followeth divers Questions for the trying of the state of the Soul, and knowing in what plight it now flands. Indeed the Glory of primitive Innocency is out-shined by the super-abundant Grace and Image of Christ, 1 Cor. 15. 47, 48, 49, as the Glory of the second Temple exceeded the Glory of the first, Hag. 2.9. yet the losing of that is much to be bewailed, because we did so sinfully lose it. Now then, O my Soul! canst thou take up Ezekiel's Lamentation over Tyrus? Ezek. 27. 12. &c. Thou hast been in Eden, the Garden of God, wast perfect in thy ways, &c. but thine heart was lifted up: and as David mourned for Saul and Jonathan's death, though access was thereby made for his own Advancement, 2 Sam. 1. 19. &c. The beauty of Israel is fallen; &c. and say, How are the mighty fallen; the Shield of the Mighty vilely cast away? &c. How is the Gold

of primitive Innocency become dim? And how is Mankind, that was purer than the Snow, now become black as a Goal? as feremiah lamented over ferusalem, Lam. 4. 1, 7, 8. &c.

I. Canst thou say; Alas, I am become vile, Job 40. 4. In me, that is, in my sless dwelleth no good thing, no Truth, Wisdom, Righteousness; and thy Nature is only evil, and that continually? Gen. 6.5.

II. Dost thou consider the nature of thy sinfulness; and how it doth pollute, weaken, deceive,

and enflave thee? viz.

Dost thou know that thou carriest up and down in thy Nature all the Seeds of all Sins; that all the Idolatry, Superstitions, Blasphemy; all the Murthers, Uncleanness, Violence, Injuriousness, Hatred, Envy, Cruelty, Falshood, &c. that ever you read of in the Scriptures, or other Histories; or that ever your ears heard, or eyes saw: that the Seed and Spice of it all is in your own heart; that all those black Lists, Rom. 1. 29, to the end, Rom. 3. 11, &c. 1 Cor. 6.9. Gal. 5. 19, 20, &c. Ephel. 2. 12. and 4. 18, 19. 2 Tim. 3. 2. and such like? Your Nature is in some degree or other tainted with it. And because this may feem harsh and strange,

1. Consider; As far as any Man has the Nature of Adam, he has the Corruption of that Nature; and as far as all are equal in their Descent from Adam, so far are all equal in the Corruption of that Descent: all guilty; every mouth must be stopped; Death came upon all, Rom. 3. 19. and 5. 12, 18.

2. Consider, That though Restraining Grace, or Mortifying Grace may curb, weaken, and subdue sinful Corruption, yet it retains its dwelling in the Flesh, Rom. 7. 25. And though the Righteousness of Christ be imputed to the Person, yet the corrupt Nature

Nature of that Person has still a Subsistence, till Corruption put on Incorruption; till which time, corrupt Nature loseth not its Sinfulness, but its Dominion, Rom. 7. 24. O wretched man that I am! said Paul. On this account, the state of the Person may be changed, but corrupt Nature still remains.

3. Consider, The natural Seed of every sin is a departure from God, and a violation of his Authority; and therefore he that is guilty of one Sin violates the Authority of God, and has a seminal Guilt of all Sin, fam. 2. 10, 11. As he who has one true Grace has the Seed of all, because it shews he is united to Christ, and one with him in Spirit, who is the Fountain of all Grace. So that where-ever we see Sin, we see the Corruption and Pollution of our Nature that dwelleth in us.

Natural Conscience, Education, Constitution, Profession of Religion, Moral Considerations of Fear, Shame, or the like, may curb the working of Corruption in some measure, but cannot extinguish the

Pollution of Sin from the heart.

But more particularly, in reference to God. Is there not great Ignorance and Contempt of him? Are not Sins of thoughts more flighted than Sins visible? And is there not more Shame for a small Miscarriage in the fight of Man, than great Miscarriages in the fight of God? What customary Ignorance of all his Attributes? How little is he the Object of the Heart's Love, Defire, Esteem, and Meditation? Is not the Heart more intent on other things? How little is he the Motive and End of what we do? Is ferving and pleafing him the Hearts defign in all things? In Worship, is not the Heart formal, cold, and wandring? Are not Convictions stifled, and the Impressions of the Word of God quickly gone? Is 0 2 there there ferious Preparation for the Ordinances, and due Meditation afterwards? Is the Heart glad when the Word reproves, as well as when it hears words of comfort?

As for Men: Is not the Course of the World, the Opinion of others, and their Esteem of great value? Are their fins my burthen? Is there not Envy, Hatred, want of Sympathy? evil Surmises, &c.

As for my own Soul: Is not my heart rash, vain, inconsiderate; my Understanding dark, my Affections loose and scattered, and Memory slippery,

and all out of order?

Do you not discern the weakning Nature of Sin, that it sucks the strength of the Soul, the deceitfulness of it; the deadning, blinding, and destructive nature of it, and the perfection of divine Wrath that

attends it?

And now doth all this make thee (O my Soul!) cry out, O wretched man that I am; and doth it make thee a burthen to thy felf, Job 7. 20. as Job cried out? Dost thou see a bottomless Deceipt and Desolution in thy Nature, as it is in its telf corrupted, and by Circumstances aggravated? And being totally Refugeless, Dost thou lay the Hope of thy Help upon a mighty Redeemer? If so, thou hast attained one Round (at least) of that blessed Ladder which leads thee up to the Fruition of that renewed State, in which thou art God's, and he is thine? Job 33. 23, to 31. 1 King. 8. 38.

III. In laying hold on Christ for Redemption.

1. Do I see I cannot help my self, nor any other Creature help me, Isa. 59. 16. Psal. 49. 7. that none can redeem his Brother, nor give to God a Ransom for him.

2. That Salvation is only of God, Hos. 14. 3. his Arm, &c.

3. That in free Mercy he fent Christ to save,

70h. 3. 16.

4. That Christ undertook this Salvation, *Heb.* 10. 7. and performed it, *Heb.* 9. 12.

5. That I am partaker of it by meer faith, Ephef.

2. 8.

6. Do I lay my whole weight upon this Saviour? Isa. 64. 8.

7. Doth my heart account him willing, Isa. 63.9.

able, faithful? I Thef. 5. 24.

8. Do I rejoyce in hope, Rom. 5. 2. and praise,

Rev. 5. 9. on this account?

IV. Upon this Relief by Christ; Do I yet go farther (as Esther did, to execute the Children of Haman after he was dead) yea, to see the power of the Prince of this World broken in me? What is the temper and employment of a redeemed Soul, in his justified and renewed state? It is to shew forth the vertue of him who hath called us from Darkness to Light; from Sin and Bondage, to Freedom, Holiness and Righteousness, Luk. 1.75. And Oh, that this might be and appear in my Soul. TO THAT END, let my heart suffer, and attend to some Questions concerning this; whereby I may surther know that I am the Lords, and not my own.

Do I account Christ only to be the Fountain, and Author of Renewing and Holiness; and so cast my self by Faith on him for it, as well as for Pardon; seeing I cannot think a thought, nor will, nor do any good thing of my self, 2 Cor.3.5. Phil.2.13. being created in Christ thereto, Ephes. 2. 10. and quickned there-

in by him.

Is the Communion of the Father and the Son, in a way of light and leading by his Spirit, the Element I breath in; so that Holiness is my Choice, and sweet delight? Rom. 7. 22. Phil. 3. 10, &c. and 20.

Our conversation is in heaven, &c.

Do I make designs against the Old Man, and to cherish the New, by the lusting of the Spirit against the Flesh; Gal. 5. 17. countermining the devices of Satan, 2 Gor. 2. 11. watching, trying all means (Phil. 3. 11.) to increase Holiness?

Do I chuse and aim at pleasing God in what I do, as well as do any thing that is good in it self? Isa. 56.

4. Col. 1. 10, 11.

In matters of Worship: Do I aim to converse indeed with God himself, as having to do with his presence, 2 Cor. 2. 17. acting therein to him? Col. 3. 16.17.

Do Ilabour to suck sanctified Light, and real Holiness out of the Ordinances, Psal. 36.8. which is the Fatness of God's House, and tends to make the new

Creature flourish? Psal. 92. 13.

Do I bow down and comply with every Word of God; Submitting and assenting to its full scope? Psal. 119.

127, 128.

Do I rowl my eye towards God; eyeing his Wisdom, Goodness, Righteousness, and Providence in natural things, 1 Cor. 10. 31. and in things that providencially come to pass? 2 Cor. 7. 6. 2 Tim. 4. 17. Act. 12. 23. This is to walk with God.

Do I plot which way I may advance the Interest of Christ and his Gospel, in the Gapacity in which he hath set me, I Cor. 9. 15, 19, 23. and to prevent the dis-

paragement of it? I Pet. 2. 12. Tit. 2. 10.

Do I consider whether I go forward or backward in the Trade of Holiness? Heb. 5. 12. Whether there be

be growth or not, declining or not? Am I gaining, and reaching forward? Phil. 3. 13. 2 Thef. 1. 3. If

so; it shews, my Centre is above.

In these, and such like things, the mutual Relation betwixt God and a Regenerate Person do shine forth: They are tokens that God dwelleth there, and he in God. Such an one is in a new State, because he has betook himself to the Laws, Company and Mode of the new Creation, created of God in Christ, translated to a state of Life in God.

Laftly, A Christian's renewed State obliges him to glorifie God in Body and Spirit; and he doth so, viz.

1.WHEN the Soul doth acknowledge God to be that which he is in himself, Rom. 11. 36. Of him, and through him, and to him are all things; to him be Glory for ever and ever, Amen: That he is infinitely excellent in his Nature, and in his Works, and in his Soveraignty, 1 Chron. 29. 11, 12, 13.

2. WHEN God is acknowledged to be that which he is to us in Jesus Christ, Exod. 33. 18, 19. and 34.6, 7. 2 Cor. 4.6. and glorified through Christ,

1 Cor. 1. 30, 31. 1 Pet. 4.11.

3. WHEN the Spirit of a Man within him, and the outward Man also (concurring according to his Capacity) do act towards God, in an inward complying with, and actual demonstration of the glorious Nature, Will, and Grace of God: Which is called a walking worthy of God, 1 Thes. 2. 12. Col.1. 10.that is to say, conformable to him, as the word (worthy) seems to import; comparing Eph.4.1. with Eph.4.4. and (as it were) bearing his very Image; and thereby manifesting what God is to us, and what we are to him; viz. that God is ours, and we are his. Now this acting towards God has great variety of Exercise in Believers; for a Believer is the Temple O 4

of God, in which his Glory is more excellently dif-

played than in all the World besides.

A BELIEVER, by his peculiar nearness to, and interest in God, is capacitated, as a living and active Agent, to glorifie God (1 Pet. 2. 5, 9. Levit. 10. 3.) more than another who is only passive; as Pharaoh was, Exod. 14. 17. So then, he who is not his own, but the Lords, and the Lord is his; his proper Element is, to be glorifying of God in all things, I Cor. 10. 31. as appears in these and the like Particulars, viz.

1. To reverence and adore the Majesty of God in all his holy Attributes and Works, as Neh. 9. 6. Fer. 32. 17, 18, 19. Dan. 9. 4, &c. and as David,

and all the people of God were wont to do.

2. To be abased before God, in the sence of our Disproportionableness and Corruption; as Abraham, Gen. 18. 27. Jacob, Gen. 32. 10. Ezra. 9. 15. Dan. 9. 7. did.

3. To justifie God in all his dealings, Job 36. 3. Psal. 51. 4. as Daniel, c. 9. v. 4. with Confession, and imploring his Mercy, Joshua 7. 19. Dan. 9.

18, 19.

4. To honour the Father in the Son, Joh. 5. 23.

and through him, I Pet. 4. 11.

5. To own God in Christ as the Fountain of every Grace, 1 Pet. 5. 10. and every good and perfect Gift, Jam. 1. 17. 1 Pet. 4. 11. and the Establisher and Perfecter of it, Matth. 6. 13. Thine is the kingdom, power und glory, Amen.

6. To adore him in his Word, 2 Chron. 20. 18. If a. 39. 8. Pfal. 56. 4. and 119. 106. believing it: To worship him with Reverence, Psal. 86. 6. and 29. 9. and to own him in his people, Gal. 1. 24.

Matth. 10. 24. and them for his fake.

7. To

7. To abound with the gracious Fruits of Righteousness, Joh. 15. 8. Phil. 1. 11. which are by Jesus Christ to the Praise and Glory of God.

8. To confess Christ before Men, Matth. 10.33. suffering reproach, 1 Pet. 4. 14. and death for his

Take, Fob. 21. 19.

And now, Oh, that God would lead my heart through all these things by an *impartial Search*, and cause me to compare my present frame of heart and Resolutions with these particular Truths of his own Word, and bring me up to gloriste him in my Body and Spirit, which I trust are his.

Let me yet farther demand of my felf a few Quefions, which relate to the glorifying of God in my

Soul, and in my Walk.

1. Is it so with me, that I cannot be quiet; but restless under guilt, and distance from God? Psal. 32. 3, 4, 5. Do I cry, Return, O Lord, Isa. 63. 17. why art thou a Stranger? Jer. 14. 8.

2. Do I hanker after more Heart-impressions of the Knowledge of God? Exod. 33. 18. and 34. 6.

(Shew me thy Glory.)

3. Is the whole Will of God my delight, and his

Word my daily Diet? Jer. 15. 16. Job 23. 12.

4. Do I praise (*Pfal.* 50. 23.) and acknowledge God in daily Providences; *Gen.* 48. 15. *Prov.* 3.6. not repining at his Discipline, *Pfal.* 119. 75. but brought nearer to him by Calamities? *Ifa.* 17. 7.

5. Do I own him so, that the hiding of his face doth darken all other comforts to me, *Pfal.* 77. 2. and his presence support and satisfie in the absence of earthly comforts; *Pfal.* 142. 5. as it was with *David* at Ziglag? 1 Sam. 30. 6.

6. Do I so approve my self to God, that the Approbation, Esteem, or Praise of Man doth rather vex

than please me when my Conscience within me doth

fmite me ? 2 Cor. 10. 18. Rom. 2. 29.

7. In case of guilt and fear, Do I cast my self upon the boundless Mercy of God, declared in Christ to be pardoned, purged and revived, as a sufficient Remedy? 2 Cor. 12. 9.

8. Do I hanker after pure Communion with God, fo that my heart pants out, Oh that my ways were directed, &c. Pf. 119. 5. Cant. 8. 1. Oh, Oh? Pf. 38. 9.

THESE and fuch like workings do testifie that God is the highest Good, and the Centre of Blessedness. and infinitely glorious. And in these spiritual Operations, the Soul doth declare and witness him to be fo; and therein do evidence that God is his, and he is Gods, and hereby is highly privileged; God will not take things at the worst with him, Matth. 26. 40, 41. When fuch an one is at a lofs, Mercy will furprize, and Deliverance overtake him, Ezek. 36. 11. when dull, his Ears shall be awakened to hear as the Learned, Isa. 50. 4. he shall be kept night and day, Ifa. 27.3. Christ will trim and dress him by the Word, Ephes. 5. 26. and he will earn towards him, Job 14. 15. and be with him in trouble, Ifa. 43:2,3, &c. and God will not be assumed to be called his. God, Heb. 11. 16. he will wipe away his Tears, teach him by his Spirit, pardon his Sins, justifie his Person in the Person of Christ, and confess him to be his at the last day; where he shall see his face with joy, Job 33. 26. and ever be with the Lord, I Thef. 4. 17.

Happy is the people that is in such a case; yea, Happy is the people, happy is every particular person whose

God is the Lord, Pfal. 144. 15.

AN

APPENDIX.

A CONFLICT of Mind.

TOw foon did Peter, James and John forget the How foot did Itter, James and fell afleep when glorious Transfiguration, and fell afleep when the Temptation came? How foon is Sight gone, when the Sun is eclipfed? So it is with me. shall I have skill to discern and resist the beginnings of Decay? How foon doth a Troop of Armed Men break in at an unguarded Gap? I cannot thrust them out again my felf; but will rather go to him who hath his Bridle in their Jaws, and can both turn them back. and also lock the Door against them. Oh, that I could lift up a Fehoshaphat's Cry to the Lord of Hosts! Then would the day clear up, and I should yet see my Salvation come, flying upon the Wings of the Wind, and mounted upon the Glouds for my I have one hard task to do: but, O thou, to whom nothing is hard! reveal thy Will, and conquer mine. My fore Task and Travel is this; How to retain a close Application of Union with God in Christ, so as that I may prevent the loss of tender Converse, and holy reverential Familiarity and

and Intercourse with him. An immoderate minding of somewhat, in it self (for ought I can yet see) not unlawful, has been a thorn in my flesh for several days, which has spent much venom against my inward Man; but I must not succumb to any Adversary: there is no safety but in overcoming. Help me throughly, O my God, at this plunge, and thou shalt have the honour of the day. I would fain enquire into my Soul, how I contracted this Distemper: and upon enquiry, I find it had such steps as these:

I was withdrawn, I know not how, from the tender fight of Christ: and influences of spiritual Warmth being damp'd, Night came upon me, and I confidered it not: my Soul fell afleep, but without any Refreshment: I awaked a little now and then, but Slumber benummed me, that I could not rife up: I would fain cry out for help, but my words were like an Arrow without Feathers, that would not reach the Mark: and all this while an earthly and momentany matter of delight folicited my fancy, and proffered some pleasure to my mind; and in regard I judged it not materially evil, I gave way, till it had eaten into my Soul like a Canker, and began to build its Nest in the very place, which I had lately prepared and devoted for the Entertainment of Christ only. It was restless, and would not yield to Christ's Supremacy in my Affections, but still offered some Moon-light Satisfaction to my Mind, infleed of the withdrawn Beams of the Sun: and when Christ whispered some Conviction into my heart, and made it ake, and raifed some small yernings after him, this Glo-worm gliftered upon me; and though it had neither light nor heat, yet it would pretend a competent Ballance, instead of the true spiritual light

light and warmth which I lately had, but now found it was retired at a distance from me, for my trial and exercise. I discerned the Snare, but herein lay my Strait: My Judgment told me, the matter it self was necessary, and that a moderate diligence might be employed about it; but neither that, nor any thing else must dethrone Christ from the chief Seat in my Affections: but I found it had so twisted into my fancy, that I knew not how to use my thoughts about, it with that moderation as would consist, with Christ's Supream Government and Sway in my inmost delight and affections. So that, how to divide between the matter it self, and my excessive affection to it; to do the one, and guard against the other; here lies the difficulty.

The matter on which this inordinate fancy fed it felf was, fomething relating to LITERATURE; which I judged, in its own nature, lawful and ufeful. To remedy which distemper, I poured out my complaint before the Lord, and began to muse the

following Meditations.

How to pursue a lawful thing lawfully.

Be filent, O clamorous unreasonable Sence! thy Fancy is a poysonous Delectation: the Object of thy Aim is momentary; thy Workings are carnal, proud, impetuous and tyrannous; spawned from the Serpent in the day that it said to Eve, Ye shall be as Gods: Thou didst then feed thy Expectation with forbidden Fruit, thou forsookest Divine Counsel, lost thy Aim; and art ever since crawling upon thy Belly to the Earth, and feeding upon the Dust; there lies something in that first Promise (The Seed of the Woman shall break the Serpent's head) to loose me in the inward

inward Man, from the Bonds of thy Captivity. That bleffed word began the fecond Creation, fentenced Carnal Sense, and the way of its Reason, and brought in the Draft of a new created State, in which the Image of Christ is renewed upon the Soul; swaying it by spiritual Knowledge and Understanding, into a state of Righteousness and Holiness; and has given it Dominion, by a holy Force, and rightful Power, to subject all Humane Sense and Reason, Knowledge, Understanding, and the Delights thereof, to the Authority and full Command of the Wisdom of the Spirit. And therefore I would wait for some Dew from this Wisdom that is from above, to water and guide me: and by this

Conduct I would lay down these Grounds.

The pursuit of a lawful thing is so far sinful to me, as the pursuit thereof doth tend to distract my Prayers and Converse with God, and that which makes the Mind of Christ, in his Word and Godly Conference, unrelishable to me. That which tends to contract and confine my view of the Worth of Christ, my necessity of him, and relation to him. That which hinders me from a penitent and vigorous watchfulness and reluctancy, against the defiling nature of my Heart-corruptions. That which weakens the exercise of my faith, about the reality of Divine Truths; God's all-feeing Eye, the constant necessity of Holiness in my heart, and in my aim; unlimited and free Refignation to the Will of God, and a hungry expectation of the appearing of Christ, and my own Diffolution. That which offers violence to all or any Christian Duty, which takes off my defire to the Ordinances and profitable use of them, as if the time were lost which is spent in such work. That which cares not for an Exercise of Faith and

and Prayer for a bleffing upon it, and direction and affiftance from God in it, doth declare it felf fo far to be a Work of the Flesh, and not wrought in God. For if I am wholly redeemed, then nothing in me is to be any longer at my natural Command; but my whole felf, and all my ways and Concernments do come under the Laws of the Spirit of Life which is in Christ. In all which forementioned Particulars, I have found Guilt sliding in upon me

with a strong hand.

In the next place, I would consider what civil Actions, Labours, or Studies may be truly accounted lawful, and within that Command and Permiffion in the fourth Commandment; Six days shalt thou labour, and do all that thou haft to do; viz. Whatbever may conduce to administer any true natural good to the Body, Estate, or Credit of my self or others, which lies included in all the Precepts of the fecond Table, Exod. 20. 12, 13, 14, 15, 16, 17, &c. Whatsoever may conduce to polish true Reason, and free the discerning faculty of the Mind, from that Captivity, Darkness and Infirmity, contracted by the Fall of our first Parents; which disabled the Understanding, in a great measure, to discern between things truly morally good and evil; without which, the discourst ve faculty of the Soul cannot act within it felf, or be capable of any impressions for its good from the words of others; the freeing of which would tend much to make way for the entrance of gracious Convictions where the Word of God is heard, or leave that Soul more wilfully inexcusable: which seems to be hinted in Isa. 44. 18, 19. where the Prophet speaks of the very irrationality of Idol-worship, as that which contradicts the true use even of natural Reason. And in order hereunto, What-

Whatsoever may help Reason in its Exercise; as Conference with, and reading the Labours of fuch whom God hath fitted, in any measure, for repairing the fad Breach made on Humane Nature. And whatsoever may conduce for the help of Memory; as the Art of Reading and Writing: which Art we find justified in the Scriptures, Dan. 9. 2. Deut. 6.9. What soever may make the Offices of Humanity (as well as Christianity) more communicable; as the knowledge of Tongues: the ordinary learning of which feems to be justified by the extraordinary Gift of Tongues, whereby the Apostles were enabled to dispense the Gospel in the World. Whatsoever also may tend to the understanding of the Letter of the Scriptures; as the Knowledge especially, of the Original Tongues. And whatfoever may facilitate the lawful Employments of Men; as Arithmetick; Navigation, and other Arts and Manufactures; not properly ferving the bare Lust, but the true advantage, and lawful comfort and conveniency of the rational Creature. Which curious Manufactures and ingenious Arts, were used at the making of the Mo-Saical Tabernacle, and Solomon's Temple, in the fitting and adorning of it for that use for which it was intended of God.

Having weighed the lawfulness of the forementioned Particulars, among which, one of those Cases do (at present, more than the rest) concern my own Consideration, and further Enquiry; and therefore I would next consider how a natural, or civil lawful Action may be done lawfully: so as not to prejudice the inward Man, by grieving the Spirit in the manner of a Man's labour, care, pains, diligence, or study; or in his utmost end and design therein. A right spiritual End in natural and moral Actions lies in these respects: First,

in obeying that Law of Nature (as in Eating, Drinking, Physick, Cloathing, Sleep) which God has subjected me to, 1 Tim. 4. 3, 4. 1 Gov. 10. 31.

2. When I design more Serviceableness to the Will and Glory of God by my Health, Estate, Credit, and Endowment of Mind, than I could attain

mto without those Means, Prov. 3. 9.

3. When the Will and Glory of God is so far the Soul of my natural and civil Actions and Designs, that my delight doth not terminate in the thing done or enjoyed; but passing through them, takes up its rest in the enjoying, pleasing, and serving God therein, 1 Chron. 29. 9. For the better regulating the Mind in such Actions and Labours in pursuance of a right End, consider these Rules and Helps. Consider,

1. A Christian Life lies in Union with Christ, and not in any of the things or Enjoyments here below.

2. They are such things and Enjoyments which the Enemies of God may be employed in, and possessed of in this World, as well as the Servants of God.

And therefore, that fuch common work may be

done spiritually.

1. Sanctifie it by Prayer, 1 Tim, 4. 5. Ruth. 2. 4.

dy or Mind as are fuitable to fuch Work.

3. Let not the Thoughts be inordinately devoured

in it, and to that end.

4. Force the *heart* to read and meditate the Scriptures with more feriousness and labour for an inward value thereof, above any other labour or study.

5. Judge not any useful Labour, Work, or Study to be materially evil, because your inordinate Affection about it is finful: but rather regulate your defires

fires to Moderation, and a right end in what you do.

6. Be contented in the measure of your Attain-

ment.

7. View the excellency of God in Christ appearing in all created Skill, Excellency and Worth: Strive to wind up your heart by Creature-Excellencies, instantly, to a more actual Enjoyment of them as his Gift only, and so to himself as the Fountain of Per-

fection.

Thus have I been wrestling with a Monster bred in my own Bowels; but, O Gaptain of my Salvation, breath Truth, Faith, Vertue and Blessing upon these Meditations; or else all my labour is lost, and my enquiry into my disease spent in vain. Every good and perfect Gift comes down from above, and therefore my eyes are to the Hills, from whence comes my help. Let not the Poor return ashamed of his Hope: I leave my Success upon thy hands who

hast redeemed me, O Lord God of Truth.

And feeing a gracious God hath favoured me thus far, to drill me along; fometimes wooing, reproving, fometimes comforting, fometimes and confirming me in the various roulings of my heart in these Meditations, from time to time, I would now lean upon him, to make good all the movings of his Spirit in my heart, and iffue forth from himself through Christ, by his Spirit, a suitable Supply, according as my daily need, and proneness to decay doth require; that it may be evidenced to my Soul, that these Meditations (how much frailty foever I have been laden with under them) were not meer Humane Labour and Invention; but that the Breath of the Holy Spirit hath been (in some true measure) present. And therefore, O thou who art the God of all my Hope, be pleased to cause all that

that love to, and desire after pure Union and Fellowship with thee in Ghrist, which hath been at any time working towards thee in any of these Meditations, and at any other time, to be purged from my personal Guilt that cleaves to the best thing which I do: And vouchsase a Return of my desires from the Throne of Grace, as far as any exercise of Spirit in me hath been acceptable in thy sight, through my dear Redeemer. That whether I sleep or wake, the groanings of thy Spirit may be acceptable before thee day and night; and though my heart be vile, yet let it still be as a Garden watered by thy hand, a Soul which the Lord careth for.

Bring me through the great Waters, that one day Imay be utterly and eternally delivered from every evil work, inward and outward, and purely ferve, love and glorifie thee; being presented spotless through Christ, among that glorious Host of the Spi-

rits of just Men made perfect.

P 2 LET-

LETTERS.

1638. To D. B. Nº 1.

Our Letter I very gladly received; and 'tis no small delight to me, to see that your eyes are towards Heaven, and your defires to the fear of your Maker. Before I was hopeful, but now I am confident. And being the beautiful Light of the Gospel of our Lord Jesus Christ hath enlightned your Soul, and purified your Conscience from dead works, to serve the living God: seeing 'tis thus, fear not, only be strong. Be thrifty of your time, exact in your course, spiritual in your aim; bearing about an undaunted Triumph in believing. One thing among the rest, not unneedful; I must advise you, that you fet your felf to pluck up your Spirits, and be of a lively heart, getting what necessary infight into the World you can; that you may the better get within the humours of all people, to understand the better how to carry your self, in what condition of life foever you shall be in, to your own comfort, and the shunning of unnecessary Reproach or Contempt; but contrarily, Credit and Esteem of all, even of them that are without. The Exercife

cife of Worldly Wisdom, Policy, Skill, and utmost Endeavour must be used, albeit not depended on, nor the Corruptions of the World practifed. Something I do the rather write this way, as conceiving some other Course of Life will befall you ere long than at present you are in; yet still keep close to Almighty God: and whereas others in their Course on Earth, and creditable Conversation here. do facrifice to their Wits, Boldness, Contrivance, and the like; do you endeavour and pray that you may facrifice to the Will, Wisdom, and Assistance of God in Heaven, made over to you in the Merits of Christ undoubtedly. The Lord be with us, and grant us unearthly Hearts and Conversations, whatever may hereafter betide us. There is no Rock like our Rock, no God like our God: to him I commit my felf and you, for an everlasting Support.

1639. To D. B. Nº 2.

Having such an opportunity, I could not but write you a few Lines: and all that I have to say is; Cast your self upon God in Jesus Christ: Eat his Flesh, and drink his Bloud: Be with him upon the Cross, be with him ascended into Heaven; by the one to be discharged from the Clamours of the Law, and the Guiltiness of Conscience; by the other to triumph in Assurance of Victory over Sin and Sorrow. This Implanting into the Son is by Faith: this Life of Faith is fed by Meditation of the Mystery, with Prayer, and attentive Reading and Hearing, with good Conference with experienced Believers, and Use of the Sacraments. These things I

believe your heart doth ponder; but we are bound to put one another in mind. And next, feek and strive in your Service to be laborious, faithful, discreet; separate not the Service of Christ from the Service of your Master; serve one in the other; strive mightily to temper them well one with the other; and then, what you put your hand unto, do it with all your might, &c.

1646. To B. J. D No 3.

Know you are under great Suffering, and what word of Comfort or Counsel to write to you I know not, only this, that it is of the Lord; as 70nah was not to be angry, you are not to be tortured with Grief. That one, that two Gourds are withered together: Morality and Reason do plead for Patience and Content, but your interest in the Maker and Heir of all things may truly argue it much more: He that gave you them at first, has now called them away. The Giver lives, though the Gift be withdrawn. The Comforter is the same, and the fubstance, though the Comfort be removed, and the Leaves fallen. Haply your thoughts are, Where are they? Whither gone? At rest, or not? Consider whose eye saw them before they were formed in the Womb; the everlafting Decree had disposed of them before they were committed to your hands: leave the thought of them to the Lord, whose free Love is like a mighty Deep. And, Oh that the Course which the Lord takes to mind us, that the end of all things is at hand, might powerfully diflodge our Hopes, Peace, and Comfort from an Earthly Rest in low transient things, and fix them in him

him who is the Rock of Ages; which we are called to do upon every hand: I trust that out-stretched Hand of his will do it; that at length we may know no persons according to the Flesh, nor things neither. Then alone in enjoying the Lord, shall you and I enjoy our selves, and the reality of every good thing when the shadows slee away. Is not your Father better than ten Sons, and his teaching Rod than their presence, consider it? Enquire his Will, bless his Name, comfort your poor Wise, and do not charge God foolishly. Seek God's Face the more, and let your Conversation mount higher, and then your loss will be repayed, and God will shew you his intent in this. This only, as a Fellow-seeler of your Cross, I present unto you, &c.

1648. To B. J. D. Nº 4.

Confidering mine own weakness, and remembring you are in the same Body; and withall, considering that mutual Communications (by Pen or Speech) is required to help each other, and stir up one another to the relish and practice of Christian Walking, I thought sit (in meer discharge of duty) to represent my present thoughts to you. And that I may declare more distinctly the state of my Soul to you, I pass by the general Complainings and Bewailings which oftentimes arise from pretended religious Complement, or carnal Sloth; to a more particular Account.

I find the Reputation of the World doth much beguile me; especially when I have to do with Men neither grosly wicked, nor strictly good. And I find Intimacy with these Men, and in their Actions

of Indifferency, do plague my Soul with fuch coldness, driness and guilt, that (methinks) sometimes I part from them, as Tamar from Amnon, full of inward shame and disquiet. Let me at any time go out of God's fight to act things, though indifferent in their nature, yet when Conscience calls for any spiritual duty or discourse, methinks 'tis like the voice that came to Adam in the Cool of the Day. I find also a strange influence upon my heart from the ways of coveting any worldly Advantage. Well was this wickedness called Idolatry; for it dothimportunately draw my ear, and draw my eye and heart from the Lord, to admire and covet after vain Enjoyments; and yet I cannot fay that to this day I ever wanted any good thing. This I find to be both a deceiving and unprofitable Lust, spoiling the comfort of my Soul, and not enriching my Body, nor ever adding one Cubit to my Stature. Nothing doth ever make the thought of any mifery miferable to me, but the reflections of a betrayed heart; and they stare upon me, as Delilah did on Sampson when his strength was gone, and the Philistins were upon him; and then my Soul is as weak as Water. should I go to number up the Deceits that are within me, they are innumerable? only 'tis some ease, now and then, to open the Imposthume, as to God, so also to good Men. I know not how far your fense of the same, or other infirmities may oppress you, but I know you wear about with you the same Nature as I do, though, I hope, more enabled to strive against the Stream of Nature than I am: but whatever strength you have, I am sure it comes from above; and indeed I must needs say, and my heart rejoyceth at the mention, that I am not forfaken in this Conflict; my Redeemer is strong, and mine infirmities

firmities are judged already, and shall not afflict me for ever. I am directed to a fure Remedy, Pfal. 37. 3, 4, 5. and shall lay it before you (if your disease be mine) viz. to trust in the Lord in well doing only; Delight in the Lord, and commit your way to him: let this Physick have its true work, and the Truth of God is engaged for a Recovery. Sometimes I am (asit were) venturing on such a Resignment as this Trusting, Delighting, and Committing doth fignifie; and (methinks) the very Resolution fo to do, as a Beam of God's Power and Love, doth rejoyce my heart in hope. Doubtless it is a heavenly Life to give up all our delight, our trust, and commit all our way unto the Lord: and doubtless, that is the way to fight against our Lusts with much advantage, when we are got above them; and in our Refignment to God, have engaged him in the Ouarrel. I know the advantage is very great, by fome little sparks of it. And I never knew that I got power against one Lust of heart, or evil way, but by being first (as it were) dissolved into the Lord, and then appearing against it in his power. When God and I am made one through Chrift, in opposition to my own sins, and am no longer mine own, but his, and my faith acting through this Union; then I must, yea, and I may say, Doth the strength and fnares of Temptation vanish at his appearing; And happy is that Soul that appears in no other ftrength but his. But while I am writing, my heart doth accuse my Pen, for hinting an Enjoyment beyond what I have. I can only fay this; fomething of this I have already tasted, and more I earnestly hope for, as the only Remedy for a weak, captivated, dismayed heart. I pray, let me hear how it fareth with you; that we may in the Lord, help one another,

another, and build up one another in the most holy Faith, &c.

1648. To B. D. Nº 5.

There is no Safety but in God, no Refuge, Rest, or Peace but there; and there it is, and pity it should be elsewhere, that God might still be all in all. We are both in his Arms, shall sinish his Work, and not see a day of Vexation longer than the time prefixed us. And in this Considence we are to do our work, bear our burthens, and not faint. Our Labour will be over, and our Temptations too; Eternal Rest will follow the one, and Incorruption the other. Dear Brother, farewel till next Meeting; whether in this World, or that to come; the Will of our Father be done on us, and in us, &c.

1649. To F. D. Nº 6.

I Hope there is a Power within you that will never leave purging, healing, convincing, teaching, and delivering of you, till you can fay, the Powers, the Employments, the Labours of this prefent World are the Lords and his Christs; that God is all in all to you and in you. Herein lies our Interest, viz. against all unworthy undervaluings of our Interest, goings forth in our own Strength or Wisdom, Carnal Damps of our Zeal, coolings of our Intimacy with God, courtings of the Creature; and so being courted of the Devil in the Creature, till many times our Warmth is gone, our Locks cut, our Strength and Comfort departed together; and then the poor Soul looks upon

upon his Corruption, and all the Engines of his Back-sliding, as Amnon did on his deflowred Sifter; Have her out of my fight. Then the Soul lies as weak as any other; in an equal Line to the Men of this World; but God only, who raiseth the Dead for his free Grace, and eternal Covenant of Love. recovers this loss again, restores health to the heart, and makes the Soul fay, I was dead, but am alive. That a Vein of Life, and Beam of Light should run through fo many Eclipses, and yet live, and not utterly be destroyed; this is the work of the Lord, and it is marvellous in our eyes. As there is no Calling in the World that is useful for common Good. but hath its Foundation in the Wisdom, Pity, and Care of God towards his poor Creatures, fo I believe the fame of yours: and my defire to God for you is, that you may use your Calling only as under his eye, and in the wisdom and fear of the Lord, &c.

1649. To C. A. D. Nº 7.

Your friendly and Christian Lines I received, and do with you rejoyce in the happiness of your nearest Relation. The happiness is the greater, in that your Principles do accord, as well as your Affections; which renders your Condition a more lively Type of the Conjugal Interest betwixt Christ and a Believer. You say, your experience tells you it is good to wait on God: do not forget the same experience in other cases. Abound in spiritual Affections to one another as much as you can, and in ingenuous Marriage-Love, and Affections also; but beware of that which is inordinate; remembring that they that marry are to be as if they married not,

I Cor. 7.29, &c. It may be you may find new Temptations in your new Condition, and God teaching you thereby: If so, there is still cause of Thankfulness; for God has many ways, in variety of Trials. to teach, to purge, and comfort. I perceive there is that within you which takes little content in high Speculations without Power: I think it is no fmall happiness to be preserved from the vain unfavoury Profession of the times, consisting more in Phrase of Words, Humane Wit, and Pride, than Power of Religion. Doubtless, the ancient Path of Sincerity, Humility, Patience, Love, and Fruits of Thankfulness is the best Path for Saints to travel in; waiting on God for more enlarged hearts, and enlightned eyes, both to know and do his Will with the more integrity. Ah! the Purity and Spiritualness of the Apostles Writings, and the Sermons of Christ! There is no cavelling, jeering; but Bowels of Tenderness, and awful, fweet Reverence in the things of God. Let your thoughts still fix there; affociate with the most Tender and Sincere, and you shall escape the destructive Influence of that (seeming religious) loofness and Atheism, which has (I doubt) cankered many a hopeful Professor. As for my own part, I tumble to and fro under Temptations, yet reaping this fruit thereby, to thirst the more after the day of Christ's Appearance, and my Deliverance, &c.

1651. To B. D. Nº 8.

Have as well by others, as by your own hand, understood how the change of Affairs have layen upon you. The Lord, I trust, will bless the present Suffering to your inward Advantage. The less worldly

worldly your Affections were in your Employmen the more I hope the loss is alleviated, and your heart supported. It is good to be industrious, so that the Interest above be as the Oyl to the Wheel of all our Actions. The Lord, in the Interest of his free Love and Presence, is able to weigh down the Scale against never so much appearing trouble: and to that blessed Portion and Security I do heartily commend you.

1652. To B. D. No 9.

Od has been pleased to put us, and continue us long assunder, and we have had our variety of Troubles, Dangers and Temptations; and in regard we can come no nearer each other, let us speak at a distance. By the view I have made of earthly matters and earthly conditions, I can say with my whole heart, The best Resressment is vexation of Spirit: and is so, then comes this rebuke; How have I laid out my Money for that which is not Bread? God has delivered me from being a burthen to my Friends, and yet my Body and Soul (Ah, when will it once be!) is not given up as a Sacrifice to him only.

Brother, I perceive so much of the unsearchable pity of the Lord to me, that I know not what to do or say. Oh, that my heart might break into a thousand pieces, and be made up again by the Spirit of Renewing! What a misery is it to desire that might live, which is nailed to the Cross, and crucified! Oh, for the Newness of the Spirit, to see the new Creature, that old things might pass away from one end of the Soul unto the other. I tremble at the mention of these words, because the Power is of God; and the dark design of the Lust within me

labours

1652. To D. H. No 10.

Ear Sifter, I account it my duty to hold up an Intercourse of writing to you, as opportunity and time will permit; as being fenfible, in some measure, of the state of your inward Man. My words have no quickning life; the bodily prefence of Christ himself could not do it without the Spirit, much less the Pen of a sinful Worm, but I will send you where this Ware is to be fold at a cheap rate, if Complements of Self-preparedness (for I can call it no other) do not hinder, Isa. 55. 1. Buy Wine and Milk without Money: fay it over again, without Money. What, is this the voice of your Beloved; without price? Is it indeed without price? How hard is this one Lesson, without price? My Guilt can press me down; but can it press him down who bears up Heaven and Earth? Can my weakness hinder me from

from lying down? There is nothing more acceptable to him, as for me to lie down upon him; you can never lean too hard upon your well Beloved. Nothing troubles him, but when you lean from him. Cant. 8. 5. This is true Gospel-venture: Hence comes quickning in God's fweet feafon of God's making. How easie, think you, it were for you to come to Christ if you were without spot? But are you not ashamed to let Christ wash you from all your fins? You are loath to trouble him fo far, and vet you can never please him better. The greater the work of his Redemption, the greater is his Glory. This rather wins his heart to you, than render you unpleasing or unwelcome to him; 'Tis his own bewailing Language, Ye will not come to me, &c. If you will look up to the brazen Serpent, you will quickly know Freedom. There is no condition you can be in, but you are well enough, if Christ be with you. That's the reason that neither Water nor Fire, &c. can destroy: he is willing; be you so too. Trust him, and see if any condition whatsoever comes short of Remedy, where Christ is all in all; all for Pardon, all for Purging, all for Advice, Rest and Satisfaction. In a few days yours and my Vail will be gone, and we shall fee (and hear who is gone before) what now we defire to believe. I leave you and my little Child to the teaching and bleffing of the Lord, &c.

1653. To S. D. H. Nº 11.

I should be glad to receive a Letter written from your heart; that Jesus Christ was indeed not only your Portion, but your Joy, and your Companion;

he is willing to be so, if you be willing; that is Go. spel-Language and Truth. A dear Friend, such an one as he, doth not love Complements, and unwarrantable Modesty. See how he takes up Peter, Joh. 13. 8. you may, you ought to be as free and familiar towards him as he is towards you, although with a holy fear and humility. It is a vain device of Satan to think that Holiness, Strength, or Peace can come any other way. I am perfuaded, you do think, if some friends you have in the World could do you any good, they would: The same persuasion may much more truly be applied to him that is both able and willing too; only the difficulty is, through pride and darkness, we are, to our own wrong, loath to venture. Let us now and then lift up our hearts for each other, to him who will a few days hence lift up our heads, &c.

1653. To D. H. No 12.

God has hitherto spun out my worldly Being, and continued Life. My main labour (as fast as I can turn other business and thoughts out of doors) is to seek the Lord by spiritual Enquiry: one hour of close Communion with him is better than a thousand. A little I taste by Glimpses and Glances of that Taste; but, I bless his Name, I thirst for more. Sometimes my Condition is nothing but almost a very Darkness; but my God doth then rouse up a poor dead heart, and enlighten it again by and by. Oh the Riches of that Goodness that doth so often gird us, when we know not he is so near! Such a Saviour who is a living Pillar of Atonement, and his Nature, through Susserings, the very Seat of Compassion

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paffion for all that come to God by him: our Lord, our Lord Christ; whose Sufferings were not for his own fake, and from whom a longing Soul was never repulsed. But Oh, methinks sometimes the Wonder is too great to be the Lot of fuch a poor Wretch; but a better thought again tells me that this is the very differencing mark of Gospel-faith, not to come with a full hand of Righteousness, and Aeshcontented Preparedness; but with a hand and heart fully guilty, through the Flesh, of all manner of Enmity and Contradiction against the Spirit and Grace of Christ, and lay such a heart and hand before him. and beg his help to cure that Enmity, and stop the mouth of that Contradiction, and cause the poor Soul by believing, to triumph fingly in his Conquest; which doth then most fingly appear to the eye of Faith, when a fick Soul lays the whole weight of his Difeases upon Christ, and not touch the bearing of the Guilt of one of them, nor endeavour to ease the Shoulder of Christ by one of his fingers. Christ neither needs nor defires fuch help at a Sinner's hand: His work is to tread the Wine-press alone; thine and mine (dear Sister) is only to believe, and see his Salvation. Let us not rashly or impatiently put our hand to the Ark, as Uzza did; but leave him the whole honour of his own Cross; only wait humbly and believingly in the use of Prayer, and pondering the Scriptures; for there the Spirit appears, to form the Soul into a safe and Gospel-rest, and create the Image of Christ, and will renew by degrees, according to the measure of his Grace, such a Soul.

1653. To S. D. H. Nº 13.

Our long, large, and favoury Letter I received: I discern your thirst in those Lines, you are not alone in that Agony. You know that Thirst is a restless want of refreshing Liquor; and you know the Promise calls them blessed, although as yet Satisfaction be not given. If a reftless defire be a Bleffing, why should not God have the honour of that Dispensation? Although the refreshing presence of Christ our Bridegroom have not yet entred the Chambers of your sensible Enjoyment, yet Blessed are they that thirst for. &c. Your whole Letter doth argue Thirst, and therefore you are truly bleffed, and therefore you shall be fatisfied. I could write many complaining Lines; yea, I can never complain too much of my vile finful Body and Mind, but in doing that, I must not blemish the free Grace of God in Christ; yea, I am forry I have done it too much wrong hitherto. Devils are against it, Flesh and Blood are against it; and shall I do so too? Let me embrace it rather; never mourning from God, but mourning towards him, in hope, above hope. Study that word, Tield not to weariness, nor faintness in mind at no hand; through faith and patience you shall inherit it, as well as the rest of Abraham's Daughters before you. Was not Christ in an Agony? Did not he thirst? Was not even he straitned? And must not you be conformable? I say again; Rejoyce in it, and hold the Hem of his Garment, and you will find by and by the vertue come forth: he is not deaf, he cannot deny himself; he does hear, and the Vision will speak. You do well to pump the Wells of Salvation, the Scriptures. The Night will not long last, the Day is coming, the Prince of this World is judged,

ed, and thy God reigneth. I shall one day (I doubt not) with thee sing the Song of the Lamb, beyond sin, fear and sorrow. I leave thee to his care and love, which is far beyond mine. I must end, but I leave you to him whose words are Life indeed. Farewel in the Bowels of Christ, to whom I commit you, &c.

1653. To D.H. No 14.

THe Conveniency of this Opportunity provoketh me to write to you by this Bearer, who has promised to see my Child. I desire that as she grows in capacity, you would be dropping in somewhat of spiritual things for her tender thoughts to feed upon. Though I cannot at this distance see your face, yet I know your Temptations in some part, and your Deliverance; which will in due time appear. good to be carried about, and disposed by the hand of the Lord: 'tis a bleffed thing, and will one day appear so, to rejoyce in the pleasure of the Lord let him do with a poor Creature what he will, fo he make it more like himself, by unselfing you from carnal defires, and carnal discontents and fears, and transplanting you into the power and joy of believing; accounting really the offer of eternal kindness in Christ more Glory, than any earthly dying comfort: and certainly where the Comforts here can comfort but little, the Croffes here can crofs but little; and shortly farewel both. Let your heart plod much on the free Covenant of Grace in Christ, by Prayer and Meditation; and let your fins come into the fame Room with you, while you are on that Enquiry. When I am at a dead lift, then fometimes the Spirit of God takes me up (as it were) into the Arms

Arms of that Covenant which he made with Christ concerning me, and who foever is not a wilful Unbeliever. And the very glance of that Salvation wrought by the Lord, concerning which I am only to believe, fets me again upon my feet. I have no other task but to be willing in truth to receive it, and I shall have it: and if so, then you and I shall be fure never to want any one good thing. Evil from the Lord) cannot befall us. then see the favour of God to you in earthly seem-No fuch favour as to be dead to fening Frowns. fible Comforts, and as a Stranger to earthly carnal Contents, though this be tedious to Flesh and Blood: yet let it more appear that our Rest is not in these things, but in the ever-living God: he is your Teacher, and I leave you to him.

1653. To J.H. No 15.

I Have received your Letter, and return you thanks for your love. Should I give you a Draft of my Soul, it would pity you to fee it: did not the Mercy of God prevent, you would find me in the four last Vices mentioned in Rom. 1. but blessed be the Lord, that though there be a Law in my Members warring and tormenting, I have in the Lord a little strength, and do sometimes view deliverance. I have too long had too much content in a Carnal Walking with God, and have been satisfied too much in a Carnal Appearance that way. There is a way to live with God in the World, but it is of his own making; no visible or sensible thing can contribute any thing to it: and yet I cannot die to these vain helps. I shall never understand the word (All) noted

noted in Matth. 22. 37. till the power of the Most High doth bear it in. Ah, when will it once be! Certainly that Grace will one day be very glorious, that hath attended a poor diffressed heart, through the uncomfortable fights, and abundant frailties of this corrupt mortal condition. One pure, ferious, true, long breathed defire of Christ's appearing gives some deliverance. Oh the Glory of that day, when the real appearing shall be, and all filthy Garments removed, and every filthy finell be for ever removed also! Let us be found among those that wait for Redemption, and wait waking. Truly Brother, we cannot word out one to another, what is the State, Duties, and Privileges of an Interest in a new Life, and hope of Glory. The best means, the best words; yea, the Scriptures (though not so in themselves) are even deceiving to a deceived carnal heart. Such aheart will turn the most spiritual things into Flesh, and so feed upon them to satisfie carnal Fancy. Oh that you and I could start up from fleshly Consultation, and liften quietly, leifurely, and yet greedily, and obediently to the meer dictate of the bleffed Spirit in his Word. Your opportunity and mine of honouring God in the World is very far spent already. I defire that you be not only for God in feason, but out of season also. Dear Brother, I thought fit to give you a touch of what my poor heart defires to be wrestling in: I know you mind the same thing; go on therein, and prosper; there is no other way of Peace but this. I am rude; but I had rather write my heart, than my invention. Well Brother, I thank you for your good wishes to my poor Child; I trust the Lord will youchsafe her truth of Grace, and shed abroad his Mercy and Love into her heart, and make it appear as her tender years will bear

and manifest the same. Remember me to my Sister, your Wife, whom I have reason also to honour, for the goodness of God to her, and to you, I trust, in her. I should rejoyce to hear that some others of yours and my poor Friends had the Lord alone for their whole desire and portion: I would rather remember such in my Prayers, than in my Letter. Remember my love to your Sister D. who is, I am much assured, more precious in God's eye than in her own. I leave all News to the Bearer, and commend the Remembrance of you to the Lord, and remain, &c.

1654. To S. D. H. No 16.

TOu fee this state here is wavering, unfetled, moving to and fro. 'Tis a wondrous thing to fee how the Lord is pleafed to raife up one Wave of disquiet after another, to molest the publick Peace, and exercise the pains and patience of his people. It is no Misery, but a Privilege to one that is chosen hence, to be emptied from Vessel to Vessel; and indeed, I scarce know a greater sign of Christ's Conjugal Love, than by his Providence to render all other things and Conditions here to be unlovely and undefirable: for then the Affections have no where else to centre but in Christ; and that makes them go out strong that way. Albeit my condition speaks much visible Uncertainty, as to this outward Man, yet I find a mighty War within me, against a free and clear Closing with the certain Riches of Glory which is in Christ, in which notwithstanding, I truit I have an Interest, and have recieved some witness thereof. There is a secret joy in the inward part

part of my Soul, and Refreshment at the Remembrance of the Promises of the God of Truth, my Rock. Sometimes Hope and Defire brings me near to Christ, and he to me. 'Tis an admirable thing to think how a Soul can at the same time be covered over with its Guilt, and yet be freed, and triumph over the same, as removed in Christ, truly, perfectly, and for ever: yet this is the Golpel-Doctrine and Experience. A Body diseased through Sin, yet a Mind towards the Brazen Serpent, a flying to the Horns of the Altar; and that does the work. Oh the Justification through the means of believing (and only plain-hearted believing) is a strange thing, yet not at all difficult where the Anoynting teaches, and the Soul be made free by the Spirit from Carnal Quiddities and Complements; as the poor believing Woman was, who prest to touch the Hem of Christ's Garment, without IFS and ANDS. The Lord direct all your Paths, and make you fruitful in Holiness through believing, and fear no evil. Fare you well in the Lord for ever.

1654. To S. D. H. Nº 17.

MY Remembrance of you in my heart does not, neither ought to bear proportion to my writing. I have reason to esteem you an Heir of Bleffing, and I would gladly, when I hear you own believingly and thrivingly the God of your Mercies; and rejoyce in your joy, as a Member of the same Body of Christ with you. Be eyeing what the Redeemer has done, what the vertue of his Sacrifice is; not what difficult design he attempted, unless it be to honour him the more, who has over-

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come all that we can suppose to have most difficulty in it. I think it is a matchless Mercy to let our sins of all forts and aggravations be cast on his Cross, with a humble Resignment to him; waiting for Salvation and Strength, as a penitent Sinner's Portion through Faith. The Lord be with you, in whom I rest, &c.

1654. To J. F. Nº 18.

Y dear Friend, I understand by what I hear, that you are like to stay some time in England, whilft I am detained here; and in regard I know your main defire is, to ferve Jesus Christ in the simplicity of the Gospel, I desire the place of your abode, and the people you labour amongst may be adapted to such a savoury design. I do somewhat doubt that if you are perfuaded to some populous Gity, you will be troubled with itching Ears, and find fome Temptations more vigorous than in a more private Auditory. Yet I will not disswade you from what the Call of God doth most apparently incline you to; but do desire you may so lanch forth, that the Room of those famous Worthies who are swept away may be supplied, and the Word of Reconciliation held forth, till the Mystery of God be finished. And therefore act with all your might whilst the day lasts, and remember the distracted Condition of your warfaring Friends. Beware of discouragements; your work is excellent, your labour short, your infirmities undertaken by Christ, and your Temptations and the Tempter also judged. Yours is a Warfare as well as mine, bleffed be the Captain of our Salvation, through whose Blood alone is hope of

of Conquest. And thus, commending you to the Lord, &c.

1655. To S. D. H. Nº 19.

Trust you find the Word of God faithful, and L creating faithfulness also (in the Seed thereof) in your heart. I think this is a true Maxim, One deliberate unfeigned desire of perfect Righteousness in Christ is the very fruit of the perfect Righteousness of Christ: For who can bring a clean thing out of an unclean, but he alone, by his creating Power and Love? Nourish Faith tenderly and humbly; try the Lord's Will, and your own heart; prize that Faith which puts forward all Grace, which takes away discouragement from Mortification, and makes it as the Gate of Heaven, and Hope of Glory; for the Apostle found it so, and pleads it just so to us, Rom. 6.5,6,7,8,&c. You have a good Guide; give him the honour folely, to order your heart and way; his voice is heard in the Scripture. Believe not your own heart, or reason against the naked word of Truth. In Cases of Scruple, or discouragement of any fort, give your felf the same Counsel, as by the Scriptures you would give to another person in the same Case. The work of Faith is not to make sin no fin; but because of fin, to bring the Soul to the. Redeemer; that the more fin it fees, it may the more abhor it, and triumph the more, in that Grace doth super-abound through a Mediator. And here les the Mystery of Faith; the Lord himself has it, and you and I shall say we have enough.

1655. To D. H. No 20.

CInce God made your heart pant after that World. in which dwells Immortality and Righteoufness, did you ever (upon good Grounds) judge any earthly Friend a certain Comfort? If so, then has God, by removing your Sifter, and now by removing your Father, witneffed the contrary. apprehended them as uncertain, then why are they not fufficiently repayed in the fatherly respect of an anchangeable God? Is it good to be angry with the Lord? Do not study to be more four and melancholy; but how to be more holy, felf-denying, and chearful, on the account of a freely tendered Covenant; rejoycing that shortly you shall take your Journey, and go visit your Father, your Sister, &c. and all the Saints fince the beginning. Never study how to dishonour the nature of the Gospel, by a sullen carnal pleading of Self-unworthiness. The truth is, Self is not worthy to plead, but Christ is worthy to be loved and believed; and that's enough. If he will love me, heal me, purge me, fave me, convince me, accept me freely, why should I be offended at it; and fay, he cannot mean as the Gospel speaks? My fullen heart is never broke, till Almighty Convincement from God break my heart to powder; till that time I play with Melancholy, under a kind of vexing delight. I trust God will teach you some good Lesson by this Visitation, that the knowledge of God in Chrift, and the knowledge of your heart may be wifely taken in. I earnestly desire this, that all your thoughts be brought over to a fubjection to the good pleasure of God with delight, viz. in that good pleasure of his, and be thankful for that; yet you

you have an opportunity to honour him, by faying and thinking all his ways are Mercy and Truth. Though he take to himself your nearest Friends, you do them so much right, as to rejoyce that they reign; though you mourn after your Beloved, and long to leave your self, that you may love him the better. I leave you to him, who can and will do more in his love and pity, than I or any Friend can do. Rejoyce in hope, lift up your head, the days of your Lamentation is almost ended. I remain yours in the fellow-feeling of the same burthen, &c.

1655. To A. C. Nº 21.

T Enjoy my health, through the goodness of God, 1 as yet. My Soul has many dry and faples Seafons, many drowfie and fainty Qualms, through the deceipt of heart that lies rooted within; but yet the Lord cries ever and anon in my ear, I am God, and I change not; therefore thou art not consumed. I find it desperately dangerous to set my Reason and Sense in dispute with that which Faith only should take up, viz. Reconcilement upon free Terms. If there be any Sinfulness, or any Aggravation of Sin, which feems to except it felf from the Remedy of Christ's Atonement, then certainly the Eye of Faith takes not up its Mark as it should do. If there be any Weakness and Darkness, and the Soul think to get over it without a humble Refignation of the Cafe to Christ for help, it will find the Cure come badly on. heart which would not have a liberty for finning, can never engage in a free-hearted Adventure on Christ too far for Pardon and Strength. Christ never refused any one Sinner that came to him on Earth Earth, unless it were the mocking, treacherous, and spightful Pharisees? and therefore I am bound to believe he hears and accepts every unseigned Request, though hardness and darkness do afflict. So that I am (with my lamenting after him) to rejoyce also that he is himself the Corner-stone of that work in my heart that yearns after him in a dry Land. I recommend you to the Lord, and rest, &c.

1655. To A. C. Nº 22.

Thought good to fend you a few Lines, which while I am writing, serves instead of a Conference; there only wants your Answer to every Sentence, and the mutual refreshing of your Voice. I can at a distance guess at your thoughts; I can also take Refreshment in this, that the Arm of the Lord, feen by you, or unfeen, yet it holds you, teacheth you, and is always near you. We may not think the unchangeable God doth change as oft as we use to change. Not every Cloud, nor all the Clouds of the Sky are able to hinder the Course of the Sun, because the Sun is above them; and so is the Govenant of our Peace above our Darkness and Weakness. A small matter (if Seasons of Weakness and Dulness may be called so) is enough, when Unbelief is cherished, to make as much mischief in the Soul, as a Woolf among a Flock of Sheep. Indeed every Sin is hateful in the fight of God, and a fluggish heart (that is rather prone continually to all that is evil, inwardly and outwardly, than inclined to good) is grievous to the Spirit of God. But this is perpetually the Refuge; that God accounts the Sinfulness of his People their Sickness, not their State ;

State; and to purge and cure them, he useth sometimes one Means, and sometimes another; witness. Pfal. 89. 31, 32, 33, 34. and Ifa. 27. 8, 9. But Still the Covenant, being wholly of his Contrivement, stands fixed in Heaven; and Jesus Christ, who has both your Nature, as much as if your felf were there. and God's Nature too in one Person; to preserve that Covenant in your stead for your good. is no creature-goodness of any fort soever that prefers any person to have an Interest in that Covenant. because he sheweth Mercy to whom he will. And there is nothing effentially needful to give any one a Right to apply this Covenant, but a sense of neceffity, and a willingness to accept it, and be saved by it only. As wicked people fancy the way to Heaven fo as that they think they can obtain it, and yet defire still to keep their fins in their Bosoms. and cannot hear of parting with them; so many gracious people, though beloved of God, cannot imagine that Eternal Life, being a Bleffing of that greatness, can be got so easie as by believing only. Or if they grant it is to be had only by Believing, yet they do to much look upon personal Qualifications, by which to try their Faith, that unless it be to such and fuch a degree, they think they have not Faith. And when they have got the degree they defire, they are as much to feek as before. And all is because God has left no fuch Qualifications as things that shall give rest to the Soul, for they are but the Garments of Faith. That Soul that is willing Christ should both fave him and purge him, shall be faved and purged: and God cannot but account him clean from condemning Guilt. I hope you live in the Study and Confolation of these glad Tidings of Gospel-Peace. I trust also that God has and doth sanctifie

all his Difpensations to your heart, that you may be chearful in believing, and fruitful in Holiness, as one who is taught of the Lord: and thus commending you to the Lord, your Rock, I rest yours in Truth and Love, &c.

1655. To B. D. Nº 23.

Hear that the same hand of a good God that car-I ried you forth hath brought you home, to vifit the Habitations of some Friends, and view the Monuments of others deceased; amongst which our Parents, and Sifter, and Grandmother of refreshful Memory. How God has dealt with you in that Wilderness of Pits and Snares from whence you came, I know not; but I hope the Prayers of those deceased, in the hand of a living Christ, are at this Hour pleading for you. The God of all Power preach Freedom of Refignment unto him into your heart. I wish there may be more of pure Communion with God in your heart, than my feeble Soul can reach unto. 'Tis rich Bounty from God, if I have never to little truth of delire towards him. But I may mourn out all my moisture, that my hard heart cannot come fully away to him. Oh, for a broken believing heart, the Merchandize thereof is better than the Merchandize of Silver, &c. Such as have lifted themselves into that spiritual Warfare, there is no fear of miscarrying, while they keep to their Colours, and are given up to the Lamb's Conduct.

1655. To C. A. D. Nº 24.

Tours of the 25th of September last I received. and do thank you for your Christian Love and Tenderness therein exprest, and for the Heads of that fearthing, refreshing Sermon; for indeed, nothing can be refreshing, but what is fearthing and convincing. The Vertue and the Excellency of Gofoel-Remedies can never be welcome, nor do their work, till they be permitted to fearch and overcome; that Truth may break forth to Victory, and there may be healing without Putrefaction at the And when a poor Soul cannot order his bottom. own Distempers, vet then to confent to, and approve of the Soveraignty of the Medicine, and Skill of the Physician. Could I come up to that Truth, Faith. and Refignment, I should then more magnifie that Grace, and be more fruitfully refreshed in the Salvation of God. There is a pure Releif in the Gofpel, conveyable only by the Arm, the Spirit of the Lord; but it is oftentimes, in a great measure, spoiled and defiled in a carnal way of Endeavour to receive it. To entertain spiritual Truths in the Spirit, and to be subjected to their Law, and formed over into their Mould, Complexion and Constitution; this I think were Religion indeed. For my own part, I view these things at such a distance, that sometimes I even doubt whether there be any more than Notion left; or if more, what it is that holds up any Connexion betwixt my confused heart and that spiritual Interest. Iam carried up and down by him as a lighted Candle in a windy place, and its Flame ever ready almost to flee from the Wick, were it not preferved by the Hollow of his Hand: his Discipline I cannot want and

and live. And it is refreshment to me that your heart is under a constant pursuit of that Mark, of the Prize of the high Calling. Draw Water still from the Fountain as much as you can. Be a Stranger to all Instruments, Means and Helps, while you use them. Know none but God, taste none but him in all the Earth; and remember the gauled Feet of your Fellow-travellers. I received a Letter from Mr. Gr. I pray return the Inclosed to him; his Advice is very savoury. I think indeed, Christ best approves of a holy Latitude for Affection and Communion amongst his Members.

1656. To C. A. D. Nº 25.

Ear and Christian Friend, yours I received, and am glad that both your felf and Wife are in health: I defire in this respect to offer up my share of Praise with you, and to rejoyce for you, that you have a good Will to be trudging forwards. Whether your pace be fwift or flow, be fure to fix your eyes as right as you can; and the eye will affect the heart, and give Wings for motion. defire to be naturalized to the whole Will of our heavenly Father; I bless the Lord, I desire the same: and that we may both gain our defires, let us in the Name of the Lord, dig after the Understanding of the Mystery of the Father and the Son, and ponder over and over the Interest which God hath designed the Elect in his only Son, and he in them; and how it is brought about through his Incarnation, and Operation of the Spirit of Holines; who has made the fruits of his Life, and Death, and Refurrection really ours; so that we may say each of us by Faith,

I am crucified, I am risen with Christ; and all the loveliness that is in him, we may with trembling and great joy say, it is our own; because himself is ours: and that will make his Yoke easie, his Will desirable, his Work profitable, and spiritually natural to us. I think it would help much to pray, meditate, view, and cast up Accounts often, to watch the Phisiognomy of our Consciences, to make often Appeals to the Mediator, and to the Father through him; and so to keep the Work moving upon the Wheels; and we shall at length get to that blessed Country where Righteousness dwelleth. At thy right hand, saith David, there is fulness, &c.

1656. To A. M. C. Nº 26.

I Find in some of my Friends a savoury Taste of Grace, which in this unsavoury Age is no small Mercy. I hope the Mercy of the Lord to your Father will descend upon all his Off-spring. He or she is happy that can keep his Garments clean, and heart established in the truth and power of Grace, amongst so much prophaneness on the one hand, and giddy, wild, and loose way of Profession on the other hand; some professing Impiety, and others professing a vain Attainment of some Excellency, besides the native Current of the Scriptures, and pure Christianity. The Lord, I trust, will preserve you from the Tempter. I lament the Affliction of my Unkle and Aunt, &c.

1657. To D. H. Nº 27.

BE not weary of believing, of praying, of ho-D ping, of contending, of rejoycing. Your Interest cannot be broken from Christ by sickness, by disappointments, nor by fins. Read the latter end of the 4th and 7th Chapter of the Romans, and the rest also of that Book; and bless God for the Mystery of his Truth, Pity, Love and Condescention therein. Be above Friends, Fears, Guilt, and Drooping, in the Name of Jesus Christ; having through his Grace, given up your Name to him: Honour him by accepting him as joyfully as he gives himfelf. Then praise him most when you think you have least reason, and baffle that ugly thing Unbelief by that Hope and Faith which is commended most by Jesus Christ, when it seems most unreasonable to lowring, faint-hearted, and fick Flesh and Blood. What Sickness so large as a trembling Ague. Remember, 2 Tim. 1. 6, 7. &c.

1657. To S. D. H. Nº 28.

A Lthough the Ordinances are most gloriously powerful, yet I find a bad time with my heart since I came hither; but I expect some Lesson from God out of it. The Old Man must be cut in pieces ere it will die; it will not lift up one singer to destroy it self, 'tis only Foreign Aid that doth the work: and how to leave all selfish Endeavours, and by Faith to be yielded up to the in-working power of the Spirit of Christ, there is the difficulty. Faith receives all, and doth nothing; and yet the Travel

of a Christian is called the Fight of Faith. It fights in beholding the Salvation of God, it fights in leaving every burthen on Christ; yea, it then conquers when it is able to subject the Consequence of Guilt, and Endeavours of Renewing, to the only Righteoulness of Christ, and the Vertue and Spirit of his Cross and Resurrection. Faith is a strong Grace. and free Grace a strange Mystery: 'Tis an Herb that grows where nothing elfe can grow, it must be alone, it abhors all manner of Aid that Flesh and Blood can give, it undoes a poor Creature in a faving manner: When a poor finner gets liberty to be most sensibly vile and weak, then Grace triumphs most. your Travel be spent in this Enquiry and Subjection to Gospel-method, that Jesus Christ may be all in every thing that you are concerned in, &c.

1657. To B. D. Nº 29.

I Find it very unwholsome to the Soul to give way to discouragement or faintness. The Soul goes down the Wind apace, when it says, my hope is lost, I shall one day fall by the hand of the Enemy. Let perfect Resignment be your labour every day, how difficult soever it seems to be; God is able to make your Bow abide in strength, though the Archers from the Enemies Camp may daily molest you. In the Name of Christ beg the Father of Blessing to cause you to inherit Jacob's Blessing, till at last you arrive upon the everlasting Hills. Oh, blessed be the God of the unchangeable Covenant, and blessed be the Author and Finisher of our Faith. I have an incessant Turmoil with my evil heart; but am, I trust, marching towards Deliverance. God

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has not as yet turned afide my Prayer, nor his Mercy from me: I am under his Discipline, attending Judgment will be brought forth to Victory, and Weakness unto Strength, Light and Truth. Let us not be contented with fmall degrees of the new Creature, but thankful for the least; and yet thirst day and night for more renewing Light and Transformation. Remember you are a Soldier, and shall be more than a Conqueror. through him who loveth you. You are a Traveller, and shall pass from strength to strength, till you appear before God in Sion. I perceive you have thoughts about some alteration of your Condition: and Oh that the same Guide which directed Abraham's Servant in the behalf of Isaac, may go before you. I should rejoyce more that you were yoaked with a gracious Mate, than with the richest Estate in Britain, where the Pearl of Grace is wanting. I desire to remember you before the Lord. Be much in Prayer, as I doubt not but you are; and live above your felf, and above the World in that Transaction. Grace and Wisdom, and a Religious Stock are excellent Jewels, though cloathed in a mean Dress, Prov. 31. I say no more, but the Lord who is your Refuge, be your Counfellor. And as you mind me of our spiritual Bond, so I desire still to be mindful of it; and that we both may inceffantly pray for each other. Remember me to Brother Daniel in the Bowels of Jesus Christ. Let him and you comfort and strengthen one another in the Lord, to whom I commend you; remaining yours on the best account, &c.

1657. To D. H. No 30.

Ould I be more in the Spirit, I could then write with more freedom: but this I know, that if I and you have our faces towarn Sion, we shall be brought thither at length. Our great work is to cease from our selves, that the Spirit of Jesus Christ our Lord might have liberty to work in us, and for us. I know no fuch Door to the Mediator as to be resigned over to him, and to be yielded up to the Salvation and Power of Free Grace: 'tis the only wholsome Food and Physick of a Sinner. When the Soul is widened by Refignation to him, and Self-abhorrency, then his naked Redemption is fweet, welcome, and a Soul-fatisfying Remedy. I oft fee a glimmering of this, but my eye is weak; yet fuch glimmerings tell me, that there, and there only lies the First-fruits, and hope of Glory. I had rather fee God do a little in me, and for me, than do much my felf; for God's Little is infinite, and my Much is nothing in his fight, for me to be accepted thereby. Therefore is Faith the only Key of all spiritual Treasure which is hid in Christ, and in him only. And by this going out of our felves to him, we are made his; and himself, and his Treasures of Pardon, Righteousness, Wisdom, and Perfection is made ours. Venture your Prayers upon him, though they feem to be cast away, after many days they will return. You can hardly find that ever Christ reproved his Disciples for any thing but Unbelief, or little Faith; or for not fuffering Infants or others to come to him. Let all these things teach you and I what is our chief Duty. I leave you to the Lord, remaining yours in truth and love, &c. 1658.

1658. To B. D. No 31.

TOur two last Letters have much refreshed me. because I perceive it is not the Complement of Invention, but the heart-raising Spirit of God has been favourable to you. Be craving still, be thankful still. believe through the Clouds. God has thus appeared, that he may teach you how to live on him when he appears less to Sense: you are Heir always to the same Joy, and infinitely more when under the faddest hours. Expect Trials for every Grace, especially for Faith; Winter follows Summer, but the end will be Victory and Peace; of which you have had, I perceive, a Taste. Covet Christ's Image insatiably, and to be at his dispose universally; and let us bless his Name night and day. I want a heart to bless God enough for his goodness to us; the day hastens in which it will be done perfectly. I am in health of Body labouring under the shameful load of an evil heart; yet in hope of Victory, through him who liveth for ever, to make Intercession for them who desire to come to God through him only. Amongst all business, publick or private, it is good for you and I to be watchful, to keep a constant motion upwards: constant Tenderness is a rich Treasury. Grace is that incomparable Endowment, enough to put a lustre upon every other Requisite. What Alliance is greater than to be allied in the Communion of the Spirit, I perceive God hath favoured you with an Affliction,I hope you shall not go without the Blessing of it. Be more importunate for a Bleffing, than anxious about the Loss, or troubling your thoughts about Persons or Instruments, or about future Events; but commit your self and Estate, Body and Soul to God,

God, as unto a faithful Greator, and rejoyce in the hope of a better Resurrection, and groan for nothing but the Body of Sin, till it is groaned out of doors.

1658. To S. D. H. Nº 32.

Am glad to see you strive to get up the Hill, and I do take the right way. Go on and prosper, he is near who justifieth you: Though he stands (as it were) behind the Wall, he hears your Request, and all your defire is before him: he himself has undertook the whole. Light is fown for you, the Harvest is coming: Lift up your Head, your Redemption is sure, and your Waters shall not fail. You can never lay too much burthen on Christ; he bears up the Pillars of the Earth, and has already born your burthen: the work is over with him, and shall be over with you too shortly. Yet a little while, and he that shall come will come, and will not tarry. You are not your own Workmanship, but his: he has lifted up his hand to Heaven, and fworn, that Bleffing, he will bless you, and shortly tread Satan and every Corruption under your feet. Cling about him, he will not shake you off; your Prayers are heard, your Person is accepted. Be not weary, everlasting Arms are under you, the Battel you are in will prosper. The greatness of his Power is not to amaze you, but to support you; his Righteousness is to justifie you, that you may not fear your Judge, but reverence and love him who has washed you in his own blood: and the business is done already, and now there is no revoking of it. The more difficulties do appear, the more you are to triumph in him who overcame by the Blood of his Cross, and will not leave you shelterles: shelterless: he can teach you better than I, I leave you to him. I perceive by your Letter that my dear friend, R. M. is dead; or rather now I confidently believe, perfectly alive, beyond Sin and Toil. I know you are not wanting towards that poor Child; take her to Heaven as much as you can along with you. Let us pray one for another, and we shall not seek that blessed face of his in vain. I might write much of mine own leanness and unworthiness, and I would I could be more sensible of it, so as to lay my starved Limbs on that free, heart-reviving, heart-renewing Govenant of Grace, confirmed in the Person of a crucissed and risen Redeemer, the Fountain of Acceptation, Pardon, Life, and Health: In his hands I desire to leave you, and remain, &c.

1658. To S. D. H. N° 33.

Thought good to fend you a Line or two. I am my felf, through the goodness of God, in health, and in hope of greater things to the Inner Man than I can yet attain. My Life is a Warfare in all Refpects; O, bleffed be the Lord that is never weary of fuch a defiled Lump, but holds my Soul in some life to this day, with expectation that he will never leave, till the Wilderness be made a fruitful Field, and the Old Man be utterly destroyed; for strong is he who hath promised, and there shall be a performance to the patient attending on his Word. God doth fo order the bringing about of our eternal Rest, that when he has lifted us over all the Mountains and Valleys of this present Pilgrimage, he may at length be admired in them that believe; and give matter of eternal Praise, when we shall look back, and see how how we have escaped the devouring Floods; and by his hand, behold all the present spiritual Enemies lie dead for ever. The Weary shall be refreshed, the longing Soul satisfied, the Captive delivered, and the Scattered be yet gathered, and return to Zion. The Zeal of a faithful and gracious God, and our Redeemer will accomplish this. Be things how they will, yet we are not allowed to fay, Our Wound is incurable; but rather fay, Salvation is of God, and he will be furpassingly wonderful to them What though the Fig-Tree do that wait on him. not blossom, yet God cannot alter the Word that is gone out of his Mouth; Fear not, for I have redeemed thee, Isa. 43. 1, &c. Thou art mine, to revive the firit of the humble, Ifa. 57. 15. He delights to dwell among broken Bones, as his dwelling place; that the Mourners may fing away their grief in God their Saviour. There I leave you; and commending you to the Lord, I rest, &c.

1658. To D. H. Nº 34.

Such is our bodily condition, that we cannot make up these distances, without the intervening of Letters or Friends; but that Communion which, I trust, we have mutually (though under much darkness) with the Father and the Son, by the Spirit of Grace, needs no such helps. I trust, our Prayers meet at a shorter Cut, and that we strive together in the same Faith of the Gospel. It may be you find you have much to do to keep your head above water, I find the same; I bear about the same Body of Death, and find the same Contradiction in my corrupt and consused Nature. One Christian seems

to out-run another, till God reveal the mischievous Hell that dwells in our Flesh. Then Paul himself will cry out, O wretched man that I am: and Isaiah, that Evangelical Prophet, be forced to fay, All our Righteousness is as filthy Rags. What are our poor glimmerings to the brightness of the Sun of Righteonfines? Were there not an equal Relief in the Mediator for the youngest and weakest of the Flock. as well as for them who have long travelled in the Profession of Godliness, the Accourrements of the most experienced Christians would shrivle up, and wither away; and leave nothing behind in the Soul. but fuch an Out-cry as those, Who shall dwell with everlasting Burnings: but he that dwells in the burning Bulh keeps it from confurning. Twas only the Likeness of the Son of Man that made the three Children in Daniel, walk up and down in the Fire, and yet fafe from burning. I will be with you, faith God. in the Fire and Water: his Name is Emanuel, God with us: His Covenant is free, the Purpose of Grace wonderful; his good Will ariseth only from himfelf, and will not; cannot change; and therefore the Sons of Jacob are not consumed. We little think ofttimes (in our fear and discouragement) how far our weak Prayers reach; they are like an Arrow gone out of our fight, and we (many times) think them lost and forgot; and consider not that every dry Groan and watery Tear is put into the Bottle, and winds up through the ascending vertue of the Mediation of him who is one with the Father, to the Throne of Acceptation. Let us comfort one another in this hope, that we may labour, and travel hard, but not faint by the way. I remain yours in the highest Bond, &c.

1658: To S. H. Nº 35.

T Am much refreshed that the Lord doth so favou-I rably deal with your heart. 'Tis the best News you can write me of your particular, to hear that you are toyling with a bad heart, and hurried to and again by one Wave after another. This may not be accounted bad News, because the straitness of the way to Life confifts in such a Warfare. News to hear that a poor Creature, that is not able of her felf to think one good thought, should earneftly defire to be rid of all fin; and that the might own the Holiness of God's Nature against all Pollution. The Thirsty shall be filled; that's good News, Matth. 5. 6. Always keep these two Supports ready, viz. God is both able, and willing to perfect his work in you to the end. Whatever your Fight be. let your Weapons be Prayer and Faith, and you shall get the day. I leave you to the Lord, and rest, oc.

1658. To B. D. Nº 36.

I received the sad News of my deceased Sister; blessed be the Name of him who was dead, and is alive, and will shortly cause the Dead to come forth: that will be a blessed day for all the Redeemed to visit their precious Kindred. And blessed be him who has in any gracious measure watered your heart; let him savourably add this also, viz. That upon all the Glory there be a Desence. This is by my precious Friend, whom God hath mightily rescued by his Grace. I want nothing but more Communion

munion with that God, which you pant after; more Faith, more Truth and Resting upon him, more Satisfaction in him; that I may fay, and believe, and fing, God is my Portion. Will he not rend the Heavens? Will he not rend these hearts, and appear? That the Mountains of every fear and disquiet may skip like Lambs before the presence of our God. shall the Promises be Substance, and a faithful com-passionate God be an abundant Salvation? Can the lowring face of an uncertain World, and the things thereof, make the Promise and unchangeable good Will of God of no effect? doth not he whisper through every dark Cloud, and fay, Come up hither? The Lord open our ears to Instruction, and let us rejoyce to take our leave of that which will not pro-Every Prayer we make faith, We have chosen an invisible Inheritance. Oh, what a glorious thing is Faith at a desperate pinch! Then is his Throne high and lifted up, when Christ is in profit and loss, in life and death, the hearts advantage, above these lower Ebbings and Flowings. The Lord be with you, &c.

1659. To B. D. Nº 37.

IT were a miserable thing for a gracious heart to suffer Crosses, if the Curse were in them: but seeing their Nature is changed, our misery doth not lie in such Dispensations; but our Instructions are therein, though it is hard to say and believe it; and when the Clouds seem to gather thick over ones head, then to claim sheltering, teaching, and purging Power under the Wings of God, and to sing, as Luther was wont, Psal. 46. God is a Refuge for us, Selah: that

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is a posture some way becoming an Heir of Life and Glory, whose Estate is truly secured beyond Thief or Moth. I am fometimes even amazed to think how short I come of what I feem to be, and of real acknowledging that God, and living in that absolute blessed Covenant which I profess my self a sharer in. And doth not these things require rough Dispensations, inward or outward, to awaken and fend a poor Sinner home to that Advocate, who is King, Prophet and Priest, to help? But alas, dry words; my leanness, my leanness: yet strong is he who hath in some part already, and will yet further, one day, totally remove all things that offend. us blefs him, love him, and honour all his ways. The Lord help you and I to live above the Changes of this lower World. There is a Magnanimity in Faith which overcometh the World, if we could but attain that pitch. The Lord establish our hearts and hopes upon himself, he changes not, and bleffed be his Name: I leave you with him, and reft, G.C.

1659. To D. D. Nº 38.

I Know no Refuge but in God; and bleffed be his Name, his Name is a strong Tower: this World is but a withering Portion, a bad Prop to lean upon; the Covenant of Grace will make amends for all. I may not complain unless it be against my Unbelief; God must have the Glory of all his works, and therefore blessed again and again be his Name; he hath not lest his people, whatever the World expect or think, and therefore let us charge our hearts to resist sinful Melancholy: his ways are still Mercy

Mercy and Truth, and the Children of Zion must, shall, and will rejoyce in their King, a mighty King, their and our Saviour. The Lord is the Pilot of his Church and People; the Vessel may be tost, but cannot miscarry; such honour and privilege have all believing Penitents. The Clouds are thick below, but the Lord rules above; and hath said, It shall be well with the Righteous: And though I am unrighteous, yet he who I desire to make the Object of my Faith is persect, and in his Righteousness I trust mine; there I would cling and rejoyce in the hope of the Glory of God yet to be revealed, &c.

1659. To D. H. No 39.

CEeing our time here is a Warfare, 'tis a comfort o to perceive the Lord's presence with any poor Soul, so as to make it stand out in hope and prayer. while Temptations and Corruptions, like fiery Darts. are flying thick on every fide. It never goes desperately ill with those that travel towards Zion, and are acquainted with Affaults from Satan, and hearttreachery from themselves, till they begin secretly to whisper Rebellion against the Covenant and Law of God's Grace; and fay, There is no help for me in God. David's Excellency lay not fo much, that he was freer from Sin and finful Miscarriages than others; but in this, that he could not endure to fay, or hear others say of him, There is no help for him in God, Pfal. 71. 11. c. 3. 2. and c. 42. 10. That was the Anchor that made him ride out Storms, and the Rope that drew him up out of many a deep Pit. Let us use the same means with reverence, and yet with freedom. God is a jealous God, and cannot endure to be accounted changeable, Fer. 33. 24, 25. he keeps both ends of the Covenant, and will not give the Glory of any part of that Trust out of his own hands. Every Defire, every Thirst, and Exercise of Resolution or Hope heavenwards, and every Soul and Body-deliverance to fuch, arifeth from this; viz. that God is faithful, 2 Thef. 3. 3. though our Labour and Prayer ought therein also to be employed, viz. as the means which God has commanded on our part, for a Closing with the efficatious vertue of his Spirit, by believing: whereby the force of Christ's Death and Resurrection becomes fingly applicable to remove Guilt, and confer a gracious Conformity to his Nature, and the Law of Righteousness in the Soul. I see you level at the right Mark, and own your Relief from the right place; and why may I not fay, You shall yet fee greater things than these? &c.

1659. To D. H. No 40.

The Lord be praifed that you are within such a Covenant, that nothing can befall us for evil, while our eye is truly rolling heaven-ward: yea, within such a Covenant as is confirmed in the Blood of him who is able to turn the heart and eye heavenward. That God hath dealt so favourably with your heart, as to tie it to a hungry pursuit after him, is much comfort to my Soul, and matter of praise to his Name. And I account it no small Mercy that my Child is under your care, and both of you under God's gracious Wing. When we acquaint one another that every day we live is a day of Battel, and that the Enemy within us doth rage; this is no reason

reason of discouragement, because the Battel is the Lords. I am put every day to fly to the City of Refuge; and I bless the Lord, I never found the Gate quite shut against me; yet I am forced sometimes (methinks) to squeeze in. Which difficulty ariseth from my Unbelief, and want of retaining a frame of tender Resignation; not from any straitening in his Bowels, but in my own: but these days of distance are hastening away. I perceive your eye grows dim, the Lord bless the Means for Recovery; however be not dismayed, you shall want never an eye when your Body shall be raised incorruptibly; 'tis not long thither: the Redeemer will be seen eye to eye, and then farewel all Impersections, &c.

1659. To D. H. Nº 41.

Perceieve B. Cr. hath much trouble through Indisposition of Body, and it is good it should be fo, though disquieting to the Flesh; and you have a gracious share I perceive also. In such Cases it will be some help to turn our thoughts from poring upon the Affliction it felf, and endeavour by all means to find out the Lesson which God is teaching thereby; for that is properly and truly our work, in that Christ hath born the Curse for us: he hath taken away the wrathful Penalty, and left only an awakening and instructory Nature in all the Afflictions that his People meet with, Isa. 27. 7, 8, 9. and 63. 9. Psal. 89. 30, 31, 32, &c. Oh that we could believe this, and redeem our precious time, to learn the Will of God, and to be fashioned more to his Likeness under earthly fears or burthens.

thens. As for Betties Recreation, I would have her, amongst other things, learn to sing; that she might use the glorious Ordinance of singing Psalms with the more delight. I must as often as I can, put you in mind, and let us put one another in mind, while we are in this World of Sin and Trouble, that we labour constantly and earnestly to preserve the health of the inward Man. Oh keep a spiritual Palate for right relishing spiritual Food, and to be every day girding on us afresh the long Robe of Christ's Righteousness, that we may be suitable to the state we are called to (Communion with the Father himself, and Jesus Christ.) 'Tis a Garment that grows fresher and fresher to us by the wearing. 'Tis a Garment that will never fully, but cleanfeth the Soul that 'Tis defensive against cold fainty Fits, and the best Armour that can be against the Rage of Sin and Satan. 'Tis a glorious Robe, and yet it hath a fingular Vertue to make the Soul that wears it humble. The first Garment that the first Adam made, did somewhat hide his Shame, but could not remove his Guilt and Fear; and therefore he ran with it from God. But this Garment of the fecond Adam has the only Excellency to bring Souls to God; yea, to his very Throne with boldness. or she that wears this Robe, carries Salvation about with them, and are Objects of delight to the Father, Son and Spirit, and to the bleffed Angels, wherever they go, and whatever their Condition here be: and as fob's Friend faid, fob 5. 27. fo may I; that So it is: hear it, and know it for thy good. I leave you to the Lord, and rest, &c.

1659. To D. H. Nº 42.

THe Lord teach us his mind, and loofen us from a present World, and gather our hearts and hopes near to himself. 'Tis one of our invaluable Privileges, that this is not our Rest: God calls aloud. Come up hither: Christ is above, holding the Covenant of Grace in his Right Hand, and all his brokenhearted Mourners, and Prisoners of Hope wrapped up in it, as in a Mantle. Dear Sifter, all things are fafe, because they are in the heart of Christ; and I doubt not but Christ is yours. Spare not to pray, fpare not to repent with grief and joy, spare not to relie on the Rock of Ages: 'tis all but the work of a beloved Spouse towards a matchless Husband. Your Work and Labour in the Lord cannot but be accepted: Set your eyes towards the tops of the Mountains; your Beloved haftens like a young Roe, and will not be at rest till he has rescued home all his Redeemed, the dearly beloved of his Soulamongst which number, I am much affured your Name is entred; fuch are the Riches of his Grace to fuch a wretched Sinner. And feeing he is refolved to fave at fuch a rate, what Soul-Enemy shall fay, What dost thou?

1659. To B. D. Nº 43.

A S for your own fears under which you wrestle, it is not the having or wanting earthly Tranquility that is any proper Character of God's Love or Anger; but the discovering mark of that lies chiefly in the way of our deportment under such Trials, agreeable to the practice of the Saints, recom-

commended to us in the Scriptures by the Spirit of God. For there is no Temptation can befall us, which has not been (for substance) the Trial of them who have endured and overcome before us: And you are required to remember their faith and patience, and the issue God gave, that you do not fuccumb or faint; as if God had for faken the Government of the World, or changed the nature of the everlasting Covenant, ordered in all things, and fure. I have been labouring to live upon the naked Promifes of God, in reference to my outward Concernments, as if I were in the want of all things; and do think if I could come at it, it were a glorious Portion. None but exercifed Believers can tell truly why the Promises are called rich and precious, and how much lies in that word (RICH IN FAITH) Jam. 2.5. and what extensive Satisfaction and Glory lies in that word (GOOD) All things shall work together for good to them that love God. You know these things, &c. As fears or outward disappointments abound, fly still a higher pitch; till you rejoyce in manifold Trials, that God counts you worthy to be lifted among them, who could not be made happy by earthly things, nor miferable in the want of all things; whether Estate, Friends, Health, Credit, or any thing elfe, whilft they could fly to a higher Rock. The Lord direct you, and make you lanch forth upon the Power, and in the Wisdom, and under the Shelter of the Lord: Infinite and abundant is that Shelfer. Oh that you and I could, with Luther, fing over all our fins and fears, be they what they will, the 46th Pfalm; God is a refuge for us, a present help in trouble. Here is our comfort, this World is not our Country; a few days will call us hence. The good Lord manage all your Work, and open

open such a Window from Heaven, that both you and I, and all that seek the Lord may be throughly transformed to a hearty joy, even in divers Temptations; and know the reason, through his Grace, why the blessed Spirit did put that Clause into the holy Scriptures, for our patience and solid Comfort, Jam. 1. 2. We are changeable, no Rest here; and its well it is so; that we might not relish any thing in this World so sweet, as to tempt away our hearts from lovely Canaan, and the desirable Fellowship of Christ, face to face. Oh the day yet hastens, I trust, in which we shall sing away Heart-melancholy for ever, &c.

1659. To B. D. Nº 44.

God is a strong Refuge; and as you have found it, you will yet find it the more you roll your self, Family, and Estate upon him. He is one that can forgive Sin, and give Christ; and can he not then give all things with him? He can take away a treacherous heart, and make it new. Access for your Prayer is always open; and will not he take away an evil heart of Unbelief, that the Soul and he may meet together. Let us fear and hope, reach forth, and touch the Golden Scepter, and live in his sight. The Vision is true, which Faith in the Word discovers. Oh, happy is the humble Believer; for there shall be a performance of all things promised. Though the Mountains be cast into the midst of the Seas, God is a refuge for us, Selah, &c.

1660. To D. H. Nº 45.

I Know it is your care and labour to carry on your Warfare, wherever you are: the end of all things is hastening upon us, and we are hastening to it. Let us read the Word as them that do believe it, and pray over it; for the truth of that will abide, when the present World must vanish, and all the things and persons in it. Nourish the Meditation of Christ's Righteousness imputed to you, and your Sins born by him, as the principal means to make you hearty, spiritual, and useful to others, &c.

1660. To D. D. Nº 46.

I am refreshed that you are refreshed in the Lord. ■ Brother, cling there; and be fure the scarlet and white Thread of the Blood and Spirit of Christ will never break (though it be but as it were a Thread) till it hath landed you safely. If I am lifted up, saith Christ, I will draw all men (viz. all Comers to him) to me: and according to the fense of your own words, I would fay, Let none of us be discouraged in the toyl and hazard of things temporal. Man liveth not by Bread alone, but by every word of Promise that comes out of God's Mouth. God has us upon the Anvil; but himself only guides the Hammer. A temporal Life is foon over: Tet a little while, and he that shall come will come. Be still digging in the Mine of Wisdom. Be often realizing to your self a departure hence. Improve present Trials for prefent use; for that God aims at: and they are as needful (whatever we think) as the Thorn at the S 3

Nightingals Breast, to keep him waking. Let us strike in with God's Providences towards us, as Coworkers, that his deligns upon us, and in us, may be promoted vigorously, praying and believing against and above every Dispondency; because his Word is strong when we are weak; his good Will is the same, though sometimes unseen; naked Faith exalts him; and so his blessed Will be done, &c.

1660. To D. D. Nº 47.

Hatever hazards or difficulties you may fear, they are all under the compass of God's absolute dispose; and the same Faith that carries us to rest on him for one thing, in self-denying dependance (which at this time God calls upon us, eminently and graciously to exercise) the same Faith (having such a God and Christ in its eye) is as extensive, and under promise of Success to all things. All things are possible to him that believeth, Mar. 9. As once Christ said, Remember Lot's Wife; fo, I would fay to you, Remember Lot himself: Obferve how infirmly he carried the matter, although his Faith and Obedience was stronger than his Wives in the general; and being fincere, was accepted: yet, although he faw the Wonders of God before his face, and his irrefiftable Power, in destroying those Cities in that manner, and preserving him, as a Father would preserve a Child; yet he feared to go to the Mountain where God appointed him, left he perified. And when he was in Zoar, a Town which God told him, he would fave for his fake; yet there also he was afraid, and departed thence; as if he had no longer an Interest in the Power of God

God to fave him. And how fadly he fell when he thought he had secured himself in a Cave, the story doth relate. And fuch like Instances doth the Scripture yield in the History of Jacob, David, and others. And because, after every Exercise of Faith, we are apt to enter into a Cave, God doth hold out new Matter for our Exercise; as it were, to keep us in the open Air, to make our Faith hardy and Warlike. God loves not to have his Children crule about the Fire-fide, the refuge and sparks of their own kindling; but for their healths fake, enures them to the Weather, that they may be hardy in believing; according as the variety, and difficulty, and hazards do appear, and the imagination of fuch things fart into the Mind. Let us beg of God the practice of our own Letters one to another, and we shall yet fee the Salvation of God in that kind as shall be best; even it may be to the outward Man. He that can be contented to venture his Estate, his Safety, his Credit, his Soul, his Body, his Labours, and the Success of them barely upon God; and sit down, and fing a Pfalm to his Almighty Mercy, Goodness and Truth: that Man has got a Castle over his head, let the Wind blow which way it will. And herein the bleffed God and Giver of Faith will not fail, no more than the Truth of his Nature, and Truth of his Word can change. I would fain be at this practice. However, I must to far commend the way of my God, and justifie the method of his Discipline, both to me and to you; that the Crown of our Profession, and the Glory of a Christian Life, lies in this Life, in this kind of Life of Believing. I do experience so many Obstructions against clear Dependance and Refignation to the fafe hand of God's Power and Love,

and fo many aching, contradicting fits of Flesh and Blood, that it would in some sense, grieve me to put any friend that acts only in a carnal Mind, upon such uncouth work as this is. But knowing that you have already started the Game, I would have you pursue merrily to perfect Surrender, and Gloriation in God. Believe it as bad a place as you are in; God has made it for a season, his School to you; and till God doth some way clear things by his Providence for your Remove, expect more practical Teaching, and more Shelter under his Wing where you are, than elsewhere; although your company would be to me exceeding desirable, &c.

1660. To J. L. Nº 48.

Am glad you are fitting your felf to go through the Storm, rather than to be dejected under it. Nothing is more becoming a Christian, than to make all ready in reference to a Diffolution. I percieve you have lighted upon good Anchor-ground; fix there, and you will be well: I defire to be fixed there with you. 'Tis an ill Choice to part with a Dram of Christ, and Peace of Conscience, for the greatest earthly Furniture. That word, I will never leave you, nor for fake you, is a Vessel that hath carried many a Soul through furious Tempests, and still landed them fafe; and the fame Vessel holds Tithe still. It was built of good Timber, and it hath a good Pilot always at the Helm; and therefore it is fafe venturing there. Certainly the more freely and refignedly we can adventure Soul and Body upon him, with a fingle heart, purged in the Lamb's Blood, the fafer and the more fatisfying will our Passage be. 1660.

1660. To M. K. No 49.

I Desire both you and I may so improve all the Providences of God towards us, that we may every day creep nearer to him, in whom alone Pardon, Peace, and Eternal Life is treasured up for them who thirst for it. Among which number I desire you and I may be found, when God shall summon Quick and Dead to receive their Sentence, &c.

1660. To J. N. Nº 50.

T Am glad upon any occasion to hear of your wel-I fare. I continue at present in this place, waiting the iffue of things; which the Lord direct and overrule to the best. In the midst of all these weighty Providences, and rolling Waves, 'tis good to look well to our Anchor, and to be fecuring the main. Uncertain Peace, uncertain created Comfort, uncertain Life, do require us to lean but gently upon fuch things; and to grasp after an Inheritance, a Life, a Portion which fadeth not; a Country where neither Sighs, nor Groans, nor Sins have any place. If great Shakings cannot throughly awake, 'tisa fign the Drowziness is very great, if not deadly. good to be very busie, when the Inch of Candle is near at an end. The Lord teach us heartily to improve our present Minute, and enter into the Ark before the Flood come, &c.

1660. To M. N. Nº 51.

T Having had some opportunity to discern the frame L of your heart, and the truth of your Thirst after Jesus Christ, and Resignation up to him, I thought fit, while I was writing to other Friends at N. C. to present you also a Line or two. 'Tis but a little that one Friend can write to another: but where there is a mutual Interest in the same Spirit, there is a Freedom through that Communion, to expatiate large and wide in one anothers joynt Concernments; and to bear a sence of the various Travels of the inward Man, and how it is exercised in you who are begotten of the same God and Father, and nourished by the same Spirit in Jesus Christ. And in this respect, one Christian may in some measure read the Condition and Affairs of another in his own Experience, though the manner of Trials may be different. The most that I would say to you is this; Labour to fatisfie your heart against Guilt, by the personal Righteousness and Worth of Christ, which you are commanded to own, and put on by believing, as a Garment made and appointed of God for your wearing; fixing your eye on his Appointment, and not upon your Unfuitableness; on his Grace, and not at all on your own Worthiness; unless it beto urge you towards him with the more speed and re-This is a Lesson I am every day learning, The Improvement and I know no shelter like it. of the Covenant of Grace in this manner, was to the Prophet David, all his Salvation, and all his desire. This is the Shelter that will keep dry when the Floods come. This will make a Soul out-face Terror, and give an Answer to turmoiling Accusations. This

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This will make the Lame to leap as a Hart, and the Dumb to fing, when Woes do over-spread the Earth. I recommend you to this Sanctuary, &c.

1661. To D.H. Nº 52.

T Perceive my Aunt hath had her Weakness re-L turned upon her; fuch is the Constitution of this Clayey Lump: But what a wonder is it, that a Treasure of Grace and eternal Life should ever dwell through all the days of our Sin, Trouble, and Vanity, in fuch a Tabernacle; and that the Spirit of Christ, the Spirit of Grace, Holiness, and Glory should never cease striving, in the midst of all that Opposition and course Entertainment on our part; and never give over, till our Sins be utterly and for ever extinguished, and Mortality swallowed up of Life: and fo these vile Bodies and polluted Souls made conformable to our Redeemer, and the eternal Companions of his Bosom. Let us fix our eye there, and we shall be always projecting for him; and never discontented with our Travel, though we rid but little Ground. Let us prize him, and love him, and all his Rules and Orders; himself in the first place. and all the rest for his sake only: And that makes our work our delight, not our toil and vexation; for there is no want of help, either for Strength or Pardon, or both. He takes Sinners to himself, that he may spend Intimacy of Good Will upon them; and never lets them go quite out of his hands any more. Oh, how little do we know him! How little do we remember that every Conviction we have had, every Groan, every defire of Soul after him, was born first in his heart, and given to us as the

the new Greatures Food, to ripen it for Glory. We breath towards him in the strength of his own We may be yet much more winnowed. but cannot be lost, nor our Faith quite fail; because he prays for us as never meer Man did. His Prayers cannot but speed; for the Will of the Father, Son. and Spirit is one Will, for they are one God; and that Will is nothing but good Will to us, who hope in him, and catch hold of his free Covenantgood-Will to Men. I have now lately News out of the North, that my dear Brother D. is departed out of this World. How should these things make us love to be trading for that Country, where all our best Friends go, and not think it much that this World yields fo many forrowful bits; because God never appointed it for our abiding place; but only that we may hear his Voice, and be contracted to him while we are below, in order to the confummating the Marriage above. The Lord make us chearfully ferious in the business of our day, while it lasteth, to prepare to lanch forth when our Lord shall call. Blessed are they who watch, &c.

1661. To D. A. No 53.

What God speaks in his Word, we may take for our comfort, to carry us through the Myre, till we land beyond Sin and Pain. The Salvation of such poor Sinners as you and I, was and is the delight of the blessed Trinity. The Father did in his Grace and Love, elect; the Son delighted to come and do the Father's Will in Redeeming; the Holy Spirit loves to apply it, and therefore is called the Comforter: the Angels rejoyce that good Will

Will from God is come to Men. If God fay, you must go to the Top of the Mount, and die, set your face towards him, who has died before you, to bring you through: Fly to the meer Grace and Love of the glorious God that has defigned Pardon and Righteousness for poor Sinners, for his own sake, in the Person of his own Son. If he say, you must lanch forth; roll upon the Rock of Ages alone. The wearier you are of your Sins, the more welcome to a The wearier you are of your pains and burthens, the sweeter will be the Bosom of an indulgent Father, when you arrive at your Father's House. The whole Race of the Residue of the Redeemed are your Fellow-travellers. The whole Trinity is on your fide, the Scriptures on your fide, the eternal Covenant of Grace on your fide, while you bow your head, and lean only on your beloved Redeemer. Look up to him, and fear not your passage. I leave you to the Arms of endless Care, Counsel, Comfort, Strength and Pity, &c.

1661. To D. H. Nº 54.

Our work in this World is only to follow after God, under all the Changes and Trials that do accompany an earthly Life: and we have this Encouragement; I will never leave you, nor forfake you. Grace, and the Exercise of it also, comes from God: None can cleanse a foul heart, nor quicken a dead one, but he who raised your and my Redeemer from the dead. And therefore, if my heart be as hard as a Stone, as foul as a Dung-hill, as weak as Water, and as deceitful, treacherous, and vile as may be; I have no Refuge, but to sly to my most pure, holy

holy Redeemer, to my unchangeable God in Jesus Christ, who is both my Judge and Saviour. He hears the inward panting of his own Spirit, when we can scarce hear the voice of our own Prayers, or scarce know what to make of them. He who creates Light out of Darkness, knows how to work up an Acceptation of us to himself in Christ, when our Persons and Services, as they come from us, are as filthy Rags in our own eyes. We never go down the Wind, till we fay in our hearts by Unbelief, The Covenant cannot stand in Heaven, because I have finned against it on Earth. I am God, I change not; therefore ye sons of Jacob are not consumed. ly Sifter, I find very often, I have as much need of pardoning Grace, as ever I needed at first Conver-And I scarce know any thing that states the difference betwixt me and the vileft of Hypocrites. but only this; That God makes my Distempers my Burthen; and in the Riches of his Love, inclines my heart to hanker towards him for help. And for ever bleffed be his Name, that doth not fuffer us to die away utterly from his Relief. How great is his Goodness! How wealthy and endless is that Storehouse of Perfection that is laid up in Christ, for his ranfomed and new-born Seed. Get Christ in your eye; and that will affect your heart, &c.

1661. To D. H. Nº 55.

Touching what you write that you have an Interest in the Mercies I receive, it accords well with that word, I Gor. 12.27. Ye are the body of Ghrist, and members in particular thereof. And what a mutual Interest is that? First Christ's, and then one anothers

anothers in him. Something of this Affinity appears in the Contentment of that mutual Society of Chriflians, but more in the mutual Faith in which they communicate with one another, Rom. 1. 12. Streams are obvious to our fence; but the Streams would dry up, if the Fountain did not feed them. The more we put on Jesus Christ, the more doth the Morning-Star of Perfection, in that and all other Contentment, twinkle upon us. Still honor God fo as to lean upon him, and love him, and all the method he takes. Nothing doth fo much bring disquiet, as disappointment; and nothing doth so much bring disappointment, as the fixing ones expectation upon Uncertainties. Be ever therefore trimming up your Expectations on things above, where Christ is, and abides for ever. Dissolve into his good Will, and he will never disappoint your Hope, nor suffer you to be at an utter loss. What think you is the very meaning of that place, Hab. 3. 17, 18. Although the Fig-tree shall not blessom, &c. Yet will I rejoyce in the Lord? &c. Doth it not speak out this? viz. That God is the fame, his Word the fame, when all things fail besides. If I have disquiet or fears, let me enguire what it is that I fear, and on what Ground; whether about my present, or suture State of Body or Soul? And let me not make Questions nor Anfwers, but what Scripture doth countenance. I may make use of former Experiences of my own or others, as they bear witness to Divine Writ, in the Scriptures; and fo be thankful: but I may not make the Experiences of any fort my Rule, nor Guide of my Faith. My meaning is; We are apt to oppose fomething or other that we find by Observation or Experience, against the Word of the living God; or expound the great and faithful Promises by those

Experiences or Observations. As where it is faid, Sin shall not have Dominion over you. I will fend you the Comforter, and he shall teach you all things. I will Satisfie the longing Soul. I will give a new heart. I will circumsife your hearts to love me. The Righteous shall not want any good thing. Their Soul shall not be desolate. No Evil shall come near them. Your Sins. and your Iniquities I will remember no more, and fuch like; which abounds throughout the Scriptures. We are apt to cast cold Water out of our Experiences and Observations upon those Promises, rather than kindle our Faith at them; and so live by Faith on them. We are apt to fay, yea; but I do not find it fo: I find Sin prevails against me, my Graces wither, my Conscience clamours, my heart is hard; I pray, and have no Answer; my Condition is distressed, and I fear it will be worse. He that said. No Evil skall come near, doth yet suffer his people to be greatly distressed; even so far sometimes as to die under it, and therefore it is not directed to me; or there is not that foveraign Good in it, as the Gofpel feems to proclaim. But I would fay as Solomon did, Eccles. 7. 10. Consider wisely concerning this. 'Tis impossible the Oath and Promise of God should fail; the mistake is on our part, considering not the Work of the Lord, and the Operation of his hands. He trieth, rooteth, and teacheth Faith by ways of Opposition; for Christ is always labouring in this Vine-The Father worketh hitherto, and I work, faith he. His great defign is to reveal himself, and baptize his People into the Spirit of his Death and Refurrection. He flays Sin by fuffering his People fometimes to be, in a fence, flain by it; that they more fully die from their own Power, into his Life, Gal. 2. 19. He brings the Soul to an utter stress,

to make it look out, and venture upon him; as the three Leppers, who to flee from Famine, ventured to flee to an Enemies Army. When he would bring his People from fenfible Refuges, and from a Man's personal Worth, and inherent Strength, which usually gets in like Rust upon the Soul; he dasheth all that, to teach us, that our Life and every Act of it is the meer Operation of his Grace, who lives, moves, and breaths in his People. How is it poffible we should know Patience, but by Sufferings; and the infinite Power and Truth of God in great Deliverances, if the Sun did always shine upon us? This made David say, In very faithfulness thou hast afflicted me: and Paul; I will rejoyce in mine infirmities, or weaknesses, that the power of Christ may rest upon me. Growth of Grace lies chiefly in more and more expertness in owning of, and living nakedly on the Good that is in Christ, as being really mine own; and deriving Good from him by perpetual Motion. Man's Life lies not fo much in his Breath, as in his Breathing; fo it is with spiritual Life, exercising fresh and fresh Acts of Recourse to Jesus Christ: And by this means the Soul comes at length to be bathed in the Comfort of his Truth and Love by an operating Faith. Let my Condition be what it will, inwardly or outwardly, I am not to be dismayed from running to God, and encouraging my felf in him. But my work is to liften out what God reproves or teacheth thereby; holding this as an unmovable Truth, That his love never fails from his People one moment; and his People are they who in good earnest chuse him for their God; whose very hearts fly and hanker after him; fuch who come to God by Chrift, who defign that as their Aim. whole Scripture doth justifie this plain difference between

tween persons and persons; viz. they who come to the light, and they who hate it, Joh 3. 20, 21. Now I fay, My work is never to let my heart question his love to me: If he has made me to hanker after him, and if he loves continually, then there is continually room for Access to him. 'Tis true that he hath suffered his People sometimes to fall grievously; as David and others; and he hid his face upon it: But did we ever read, that he did turn away from the Prayer of the Poor; and while it is nothing else but his own Spirit interceding in them, and Christ for them? Tis not imaginable, though he feems not to answer fometimes, yet he loves their voice continually. Faith, viz. an acting out of our own Life, in the Life and spirit of Christ, for all manner of good from God by him, is and was always a conquering fuccessful Grace: In the greatest Surge it gives either Contentation, or it hastens the opening of the Door for Deliverance; and usually both together, one way or other. 'Tis a fad thing, that when we should be exercising Faith for getting the good of an Affliction, and prying after further Discoveries of God's Truth, Love and Wisdom; and enquiring what the voice of our Father is, and what it means. I fay, it is a fad thing that at that time we should fpend our thoughts in an unfeafonable diffrust of an Interest in him. His Rod, his Trials walk up and down among his People, to shew he is their Father, and his Discipline is amongst his Children; and yet we are apt to take the very fign of our Reconciliation, and make it an occasion of our distrust that we are not related to him. This Wisdom comes not from above, but is carnal, fenfual, and unworthy of them who have heard the Word of Faith; yea, and accepted it also for many years. 'Tis bad tempting

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ing God, and vexing his Spirit in that which provoketh him most. But if I think I was not related to him before, let me sly to him in Christ now, and I shall be his, though I was not actually so before; for he casts away no sincere Comer. But I do suppose you armed by the Lord to encounter these Assaults, and am persuaded your Faith will grow by every Trial; yea, when 'tis most assaulted, you will be made to expect some good in the Rear; which will make you glorisie God, even in the Fires. Dear Sister, I commend you to the Lord: Christ prays for you, and therefore your faith cannot fail. He will be Eyes to the Blind, Feet to the Lame: He will give Grace and Glory, and no good thing will he with-hold, &c.

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1661. To T. N. Nº 56.

TN pursuance of my Promise, and also that the I mutual Remembrance of each other may be kept alive, I account my felf engaged to prefent you these 'Tis one comfort that the Lord rules the World; yea, no other but that God to whom the Supplications of his People are always acceptable in Jesus Christ, and that nothing can be perfectly miferable to them who are constituted Heirs of Bleffing, and past away from the Curse through the Curse of Christ. And though the glorious Arm and Truths of God feem to be overwhelmed in the World, yet when God shall appear to vindicate his Name, and cloath himself with Jealousie, what Obstruction shall hinder his Course, or stop his hand? I know you are not only strugling with difficulties without, as well as I am, but with Enemies within;

and truly that is my case also. And I know nothing that keeps me from being overwhelmed but only this, viz. some blinks of the free and eternal unchangeable Bounty of God, who has for his own fake only, pitch'd upon fuch an unworthy Creature, and caused my Soul to hanker after him. When I am tired out with my own Darkness, Infirmity, Pollytion and Unbelief, his good Spirit is pleased sometimes to fway my heart to throw my felf, Body and Soul, and all my Sins and Cares upon him through Jesus Christ; and so out of my own Shame and Confuson of face, there darts in fometimes a Beam of Relief from him, who quickeneth the Dead, and calleth the things that are not as if they were. Could we come off more smoothly to own and catch that Hold upon Jesus Christ which the Word of God's Grace doth invite us to, we might lanch forth, and venture fecurely in the Ark Jesus Christ, when there is not a Foot of dry Ground here below to stand upon. When we cannot pray, then to remember Christ intercedes. When we are all over defiled and confused, to remember the Mediator is cloathed with our Nature. and that on our behalf, in perfect Purity, and in the, fame Nature which each of us doth bear. conquer over all that which we are as yet conflicting with (in his Name.) That we are effeemed not according to our present Infirmity, but according to that Perfection to which we are entitled in him who is at God's Right Hand. Could we be more exercifed in this view and bleffed prospect; it would make our dry and dead Limbs recover heat and life; as it was with facob when he heard that foleph was yet alive; Joseph our Brother is yet alive: And all Power is committed into his hands; he has the Keys of Hell and Death, and is himself the Door of Life also. Oh,

Oh, how unperfuadable are our hearts for the most part, and loath to credit the Word of his Grace and Truth, fo far as to refign up our felves, our fins, our burthens of all forts to the vertue and power of his Atonement and Soveraignty, who has ended all differences, and brought in an everlasting Righteousness and Good Will, that a righteous God and finful Man might be reconciled together in him who has ballanred the Account exactly; and being gone, has left a Legacy of Bleffing and Peace to every Soul that flees to him to feed upon, till the days of full refreshing appears, and we see him as he is. When I only muse my own weakness, it makes me more weak; while I converse with anxious thoughts, it makes my heart dark, fower and feeble; but Millions of Sins, Cares, Fears, and Disquiets fly before one hearty Glosure with Christ, his Power and Grace by Faith. If Christ in the Soul faith I AM HE, whole Troops of Adversaries fall backwards, Difficulties vanish, and desponding Consultations of Unbelief in our Flesh fly as Dust before the Wind; and that because our Redeemer is strong, though we are weak. Methinks fometimes'tis pity that we should hear fo much, read fo much spoke or writ, to each other fo ordinarily of this certain real Refuge, and yet account it not more all. What a thing is this that Christ hath engaged, that not one of his shall be able to lose what he purchased and bequeathed for them! Such a good Will, and free Grace, that our Sins shall never be able to fin away, no more than they can be able to fin away Christ from the Right Hand of his Father; for were it otherwise, we were undone every moment. Who is it that maintains any Thirst after him that enables poor Dust and Ashes to conflict against all the powers of Darkness; and

and of weak, sometimes becomes strong? Who is it that maintains any indignation against the Law of our Flesh that is in our Members, but he who hath overcome in his own Person, and will shortly tread down Satan under our feet also, and is hastning the day when the last Enemy shall be destroyed, and every Sigh and Tear removed. Let us comfort our hearts in this, and pray for each other, that we may, as good Soldiers of Jesus Christ, fight this good Fight of Faith, laying hold on Eternal Life; and so surmount the Miseries of a present evil World, &c. Pray present my hearty Respects to your Daughter, whose Soul I know is labouring in this Work, &c.

1661. To B. D. Nº 57.

The Lord direct our Course; the Waves will allay, the Calm is coming, our Pilot is skilful, our God unchangeably gracious; he is infinitely pure, and will never leave till our filth be done away, that we may be like him, and bear Likeness to him to all Eternity. Plunge through as well as you can; never say, your hope is lost, and your Judgment is passed over by your God. Our Bottom is good, our Redee or is strong; and there I leave you, &c.

1661. To S. D. Nº 58.

The Lord is yours if you are willing to be his; and I doubt not but that is your defire and aim. Stand up in the midst of all your Dumps and Trials, and venture one Halelujah to him that rides upon

upon the Heavens for your help; yea, in the thickest of your doubts about Soul or Body, do but cast a wishly eye to him who hath swallowed up all manner of Deaths in Victory, and you shall overcome, and rife above the Waves, because he is ri-It may be you may little think how it chears the heart of Christ to see you sit down and sing a Pfalm of Praise for all his Loving-kindnesses in the midst of Worldly Darkness. Measure not spiritual and eternal things by those that are for a moment. Do not wrong the Wisdom of God your Father, by repining against the Instruments and the Events of his Providence. Let your design be how to fortisse each others Faith and Joy, and never ask Counsel of Flesh and Blood in the business. Read over the 46th Pfalm, and make it yours by Meditation and Prayer. Dear Sister, fare you well in the Lord: hasten Heavenwards; and count all things else but trifles, that you may finish your Course with joy. Let the same Mind be in you as was in Christ, who emptied himfelf to do the Will of his Father, for faving fuch poor Sinners as you and I; when he might have enjoyed all the Glory of the World, he refused it, and wandred up and down despised of Men. Love the Foot-steps of the Captain of your Salvation; and whenever your heart boils up any finful disquiets, carry your heart and your disquiets to the Lord, and beg of him to judge them, and give you the new heart he promised in Ezek. 36. 26. The good Will, the heart-refreshing Peace, and Comfort of a dear Father, a dear Redeemer, and the dear and bleffed Spirit be with you. Bleffed he, bleffed the that overcomes, and bleffed be the Son of God that hath undertaken; we shall overcome in his Victory. Once more farewel; fear not, only believe.

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1661. To B. D. Nº 59.

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T Perceive your Family is still visited. The God • of the Spirits of all Fleth knows what Scourges are most suitable for them whom he designs for Glory, Honour, and Eternal Life; among whom I truft, you and your Yoak-fellow are enrolled. There is hope that good lies in the bottom, when the heart is drawn the more to feek, refign up to, and wait patiently for the Salvation of God, to a delightful thought of the Appearance of Christ, and your gathering to him; the whole World cannot purchase one quarter of an hours free Access to God. If he draws and drives the heart to himself, let us bless and love him, whatever means he useth to bring I defire to bless the Lord that you are striving to trace the steps of that Faith that believed under hope, above hope: fuch Faith, fuch Hope will never return ashamed. I am strugling with the fame difficulties, and none can help me but the faithful Promifer; who is able to quicken his Word to me, and foaken my heart to mix it with Faith. you write he has not been a barren Wilderness to you (which is unspeakable Grace) so I have often found; and therefore I have hope, that at length he will perfect the design of favour and pity upon such a poor Worm. Lord help you and me to find Fountains in the Valley of Baca, till the last Sourge be over, and every Tear removed. We have no other way now to communicate with each other, but in Prayers and Faith, Affections and Letters. indeed may miscarry, but no earthly Obstruction can hinder the three former: Faith and Prayer flies invisibly, and Christian Affections also. As for my felf,

felf, the Lord is every day forcing my Soul to look out more after the mysterious privilege of his most absolute free Grace in Christ. There the wearied find Rest, the polluted finds purity, and the dejected find there an Anchor of Hope. Sometimes I am confounded in mine own thoughts, and my Prayers rather shame me than comfort me; then I stand still, and look for the Salvation of God only: He fends his naked Arm out of the thick Cloud, and creates some Beam of Light and Refuge, which makes a Pilgrim fing in a Land of darkness. He seems to be gone fometimes, but returns again. He withdraws, but never bids farewell utterly. He fuffers me sometimes to tumble in mine own filth, but brings me to the Laver again; to the Fountain opened to the House of David, &c. for Sin and Uncleanness. His unchangeable Purpose and Grace holds its Course as the Sun; and therefore poor Worms are never undone, though never fo low. Could I more actually refign up to his Will, and read that Golden Line of his Love that runs within every Providence of his, and in every part of his Discipline, and put my Seal to it, how might I triumph; and fay, O Sin, where is thy Sting? O Grave, where is thy Death? He dasheth earthly Comforts, that himself might comfort alone: he fuffers Corruption to swell and rage, that he may appear to be the only mighty Redeemer: he glorifies the Excellency of his Word, by forcing the Soul thither for Refuge. Brother, let us be flying into this Ark, his Word endures to a thousand Generations: we have the same God, and no other than what Abraham, Isaac, and Facob; Moses, David, and Paul had. He never left a poor Supplicant, nor will do it; for the Spirit of Supplication is his own Breath; and himself deeply concerned in all the Concernments

of his People: they are his, and their Concernments his also. Let us muse this Privilege seriously, and gloriste his good Will by Faith and Thankfulness; and so rejoyce in believing above hope. The Lord be a hiding place to you and me; never yield to let him go: but let us cling fast by Faith and Hope, till he cause Salvation and Light to shine forth out of Obscurity, and Comfort all that mourn. Gloriste God by Faith, Patience and Thankfulness; lose not that, and you will be no loser; though the day be dark, the Sun is not down. The times of restreshing will come to us, and we to them; for our Redeemer lives for ever. I leave you to that God, and remain, &c.

1661. To S. D. Nº 60.

T'Hat's the happiest Man or Woman in the World that can truly hear the voice of God in his Rod. That happy profit I press and long for; and that happiness I heartily wish to your self and my Brother; that as God hath made you Partners in Affliction, you would endeavour to the utmost to support each others Faith and holy Patience in a stormy day. Afflictions, be they what they will, can never make you miserable. Nothing makes the Rod tedious, but unwarrantable vexations of Spirit; and in days of trouble, that is the usual Temptation; and there is no fuch Cure as the naked fight of God's wife disposing hand. If there have been any misgiving thoughts between you, about future Concernments relating to your felves and your Children, as under fuch Surges you have met withal, our frailty is very apt unto; spread that infirmity before the Lord,

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Lord, who is abundant in Pardon, Mercy, and Truth; who can spare the Lives of the rest if he please, and will not suffer the Seed of his Servants to be desolate. All the Scriptures be full of Counsel, and infallible grounds of Consolation; yet such is our Carnality, Darkness, and Unbelief many times, that we think the Rock cannot yield Honey: and so we gage things by fleshly and worldly Observation; and are apt secretly to condemn the Wisdom, Goodness, and Faithfulness of God before we are aware; whereas the only way to find the Pearl of real advantage in the bleffed Word, is to lay the heart to the Word by an exercise of Faith; and then roll the Soul upon the Lord, though it feems to be never fo much against that Sense and Reason which Flesh and Blood is always dictating to us. Dear Sifter, I must confess I travel under a treacherous heart of mine own, which is ever betraying away my Peace, my Strength, my Faith, and Hope; and that is my daily burthen: but I never come before the Lord with any openness, and unfeigned Refignation to him for Pardon and Succour in vain. I am somewhat a Partner with you in the Temptations and Waves of a present World, but cannot call it difmal fo long as God doth in some measure fleer my Course in any fincerity after him. Let us provoke one another to this, and the Storm will be over; the day will break, and the darksome shadows will flee away; or we shall flee through, or flee beyond them; for faithful is he that hath promised.

1661. To J. L. Nº 61.

T is good to mind our Interest in Christ seriously, I where-ever we are; that when-ever we step out of this World, we may step into a better; in which dwells none but righteous Inhabitants, and righteous things. And were it not for this hope, how miferable a life would Christianity be! but one foretaste of Christ makes a dismal World pleasant. That made Paul and Silas fing in their Bonds, and John to be ravished in the Spirit in the Isle of Patmos: and truly, nothing else can do it. 'Tis our happiness that things which are feen are only temporal, but things unfeen are eternal. I oft think of the comfortable fociety I had once with you; but the Kernel of that which made Society then comfortable lies still safe so long as that Promise holds; Loe, I am with you alway, even to the end of the World. I recommend you into the hands of that precious Friend, and remain, &c.

1661. To D. S. Nº 62.

Let it be your and my study still to derive mortifying Power from the Grace and Cross of him who was dead, and is alive: I mean the Lamb who stands before the Throne in the vertue of his own Sacrifice, Rev. 5. 6. perpetually to intercede for effectuating all the ends of his Mediation to them who come to God through him. Our Prayers winged with faith in Christ, and fellow-feeling one of another's troubles, may sly faster than Letters can; and there is no fear of their miscarriage, if once placed

placed by faith in the Mediator's hand. The Lord who dwells in Houses not made with hands, is the Habitation of his People. Let the fulness of all manner of Contentment that is on the other side fordate so warm our hope and faith, that nothing on this side may discompose. And Oh that I could dwell more in the view of him who is lifted up to draw all Men to him; that so these earthly Affections might be transformed, and fetch satiating, delight from the place where Christ sits, who is even now our life. I commend you to him; at his Throne let us meet, and make merry in the Author of Confolation, and our blessed Hope.

1662. To D. H. Nº 63.

TRuly Sifter, I do fometimes wonder at the fottishness of my heart, that can be so affected with the Christian tender Respects of a dear Friend, and yet have no more flames of Affection to the Fountain of all Love and Loveliness. Methinks nothing makes any Friend truly excellent in my thoughts but Grace, and the Inhabitation of Christ there. And if a Beam of his Grace creates a delightful Aspect where-ever it pitches, how excellent for Perfection is Jesus Christ himself? Sometimes our hearts are apt to fancy Christ as if he were humoursome, revengeful, as if he would make the worst of things, and not the better; sometimes as if he had forgotten, were far off, did not hear, were reserved, exceeding ready to take exceptions, and fuch like: whereas we may go to a poor lump of Clay, where a spark of his Nature dwells, and have sometimes a tafte of that Affection that is scarce capable of reflecting

flecting back any fuch prejudices, or the least shadow of them. And the reason is, because there is a rooted persuasion of some predominant Principle of Christian, spiritual, and reciprocal Love. O then how feriously should we pray that our hearts might be directed into the Love of Christ, and that it may be shed abroad in our hearts. A Christ who loves once, ever, always, and to the full, he loveth: he loved and came; he loved, and died; he loved, and proclaimed the everlasting Gospel; he loves, and pardons; he loves, and heals; he loves, and corrects; he loves, and teaches; he loves, and reproves; he loves, and holds fast for ever; he loves, and saves. When a Soul is funk as deep as Hell in fin and filth; in love he redeems that Soul, as out of a Jaques; and is not ashamed, nor thinks it much to cleanse it again, because Love constrains him. All his ways (not one excepted) are Mercy and Truth to them that fear him. He has a noble and furmounting Love, not capable of Melancholy, Misprision, or Mistake. He knew all the defects of his Spoule before he betrothed himself to her in loving Kindness, and tender Mercies. And he so far abbors the declining of his Love, that the very beholding of any defect there inflames his heart to remove it, that he may present her to himself without spot. When we have any Agony against our fins, doth this come from the Flesh? Is it not purely the Lord's Arm? What shall I say? The Lord reveal himself, that we may purely rejoyce in God our Maker; and cling upon him in the vertue and power of his own unlearchable and endless Grace and Love. I long for other Society than I can have here: few Friends here, and little help; especially as to that Interest in which you and I are most concerned: but there is a River that never dries up, and a Couna Counsellor that never fails. I am yet in health; and as to outward freedom, as it was when I came hither first; but not without some daily Exercises: but my chief Adversary lurks within, which God will one day destroy, and all Warsare will be over. Let us pray to him for each other, for it is not in vain.

1662. To B. D. Nº 64.

A S for all things that relate to this and the next Life, the Lord help you and I, and all his People, fully to commit our felves into the hands of God, in the name and interest of Christ, who is Lord of Quick and Dead: He who hath said In nothing be careful, Cast your burthen on the Lord, and that All things shall turn for good to them that love him; and he that hath said, I will never leave you, nor forsake you; certainly he cannot forget his own Word. Oh that we had Faith to believe it. Let the great business of Faith be our work every day and night. I leave you to him who is able to teach, help and save, &c.

1662. To T. N. Nº 65.

DEar Sir, However it goes with you, I trust, you have no reason to count your self alone, whilst so good a Friend hath said, I will be with you in the fire, and in the water. When we are at any plunge, then is a time to act Scripture-Reason, and not worldly Reason; and draw such Conclusions in reference to Soul and Body, as the Wisdom and Truth

Truth of God doth teach. The Lord make his Fur. nace to be purifying at this day. Some in one kind. fome in another have their various Trials, but the Father of Mercies doth govern the matter; fo that at the Close, it shall be well with the Righteows. Let us labour with might and main to keep up good thoughts of God, and the glory of our Interest in him. Though the Heaven and Earth do shake, the sense of his Covenant cannot change; his Son cannot be dethroned. nor the Promises of his Grace and Presence turn into the Blood of a dead Man. Clouds may darken the Sun as to us, but they can never diminish the natural light of the Sun, nor stop its Course. is as nigh the Earth when Clouds do interpose, asit was before; and our dear Lord is now as near his afflicted ones, as when the Branch of earthly things was never fo green in their hands. Faith, Repentance, Love to the Lord Jesus are glorious Ornaments for a Pilgrim, travelling towards that City that hath Foundations. Sir, I know not how it fares with you, but I doubt not but it goes well: For can any dealings of an infinite wife God, a faithful and gracious Father be amiss; seeing he has promised, and will not fail to give Grace and Glory, and will with-hold no good thing from them that fear him. Let us not deny his Truth by Unbelief, nor his Love by a lowring Dispondency of heart; however the Waves rife and swell, he is above them; and the great Redemption is near.

1662. To B. D. Nº 66.

YOur welfare is amongst the chiefest of my desires in this World; and if the Afflictive Providence

vidence of God doth still remain, be not dismayed? yea, if it increaseth, let not a disponding heart put the Lie upon any Promise God hath made: he is not a cruel Father, his Bowels are tender, but our mifgiving hearts are they that are apt to plunge us. Had we more dexterity in believing, we might steer a comfortable Course, when all fight of dry Land is out of fight. And fuch a Faith is God's Gift, who has promised us every good thing. Let us both go to the Creator of the ends of the Earth for Faith, and by Faith wait for more Faith; that we may ride out the Storm, and not be ashamed or wearied out under the Cross. How 'tis with you I know not; but I have much confidence you are in as fafe hands, and in the bosom of as tender love as ever did shine upon you in the days of more earthly fulness: and that the gracious Goodness of God, and his unsenfible Wildom has ordered this present state of Affairs to exercise you withal. One half hours time beyond Mortality will make amends for all; and we are hastening to it; and I trust, at present freely entitled to the unalterable love of God, who will never leave nor forfake to pity and fuccour the Offfring of his own Grace. If the Lord favour me with his Counsel, and give me the Shield of his Presence, I shall not be at a loss. I dare not give way to hard thoughts of him, but rather to cover after a greater freedom of Resignation to his sweet pleasure.

1662. To B. D. Nº 67.

I Am affected with your trouble, and yet comforted in your faith and comfort. But who makes Rivers

Rivers run in the Defart, knows how to refresh the dry Ground. When we hear News that our Troubles will one day expire, there is some refreshment with it, and not a little support the while. But Oh, for ever bleffed be that glorious Hope, that not only outward Troubles, but Sin also shall be no more; yea, and that while we are striving and toiling under a Body of Sin; we are yet stated in the second Adam, brought over from a state of Sin, to a prefent state of Righteousness, Acceptation, and Bles-This is the Crown and Conquest of Faith. Hope, and Confolation. All these things will I give; yea, faid the Tempter, if thou wilt fall down and worship me. Ah cursed and deceitful Proffer. Let my Portion and yours be found still, and for ever in a crucified rifen Christ. If he loved us when he washed us in his own Blood, then no flaying Providences can separate from the same Love: so that we may, muling the matter aright, fay, he loved me when he hurried me hither and thither, when he brake my Bones, emptied me from Vessel to Vesfel, made me as the Mire of the Street. Yet his Bleffing once bequeathed, can never be revoked, nor his eternal Love change. Though his Paths are in the Deep, and his Ways and Judgments past finding out, while he maintains in our Souls a Cry after him (which is the voice of his own Spirit interceding in us) he hath not forgotten to be gracious, nor caused his Bowels to cease from yearning toward us. Sin only makes outward Burthens intollerable. Outward Troubles declare the venom of Sin, and tends to open the ear to instruct us: and so both of them sends the Souls of the Redeemed to the Atonement of Christ's Blood for Healing, and into his Bosom for Refuge. Certainly Brother, his Promises are as good now as they were

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were before the Storm rose upon us; and the Covenant of Grace, and Love, and Good Will fmiles as much as ever, and when the Cloud is blown over and gone, we shall see it. Now to justifie God's truth, and submit to his wife hand; to maintain good and honourable thoughts of him, and all his dealings, when so many things from without, and also from within do war against it; this is like the faith of God's Elect, and doth in some bleffed measure betoken the knowledge of what God is in himself, and what he is eternally to us, and that the Seed of God remaineth in us. I leave you in his hand, and to strive under your Affairs, as he shall give you Wisdom and Strength. Lord, purge and heal us; he will do it, and all will be well. Let us hold on to pray for each other, for the Vision will speak, &c. Yours to love and live with you in the Lord, &c.

1662. To P. D. Nº 68.

Have no other thing to recommend to you but this; that as you have already found this present World to be a slippery Foundation, so beware how you lay the whole stress of your Expectation upon it, or the persons in it. A thirsty Man may dream that he drinketh; yet when he awakes he may faint. The drink of a Dream gives not nourishment; 'tis only the Water of Life, issuing from the Rock Christ, that is satisfying and healing; He that drinks thereof shall never thirst. Frowns and savours of Men are some of the strongest Engines the Devil has, to shake a Soul from simple and single hearted sollowing of the Lamb: and besides them, the treather

chery of our carnal and unbelieving hearts is ever watching to betray our poor Souls into a dif-relish of the pure paths of Life; dulling the edge of Zeal, and blinding the eye from beholding the Excellency that lies in the Person of Christ crucified and risen, and the excellent Grace that has shone from Heaven for recovering poor Sinners out of the Snare of the De-So that you and I have need to be much attending at the Foot-stool of that Throne where the Lord of Life fways the Scepter of Relief, Mercy, and saving Health for all Comers. Let my Portion be in the Fountain of Life, and not in the broken Cisterns of earthly deceitful Contents. If you would fave your felf from grieving the good Spirit of God (which I trust, dwells in you) retire your felf as much as you can into the Contemplation of fuch things as may cause the fear and love of God to be and remain with fome odoriferous Verdure, and kindly grow in your Soul. And take an ingenious and ferious view, whether the Plants of the Lord do flourish, or else are blighted: No less than an infiniteness of Power is requifite to fuch work; and he only who engageth his heart to it, lieth under the Promise of the Influences of Heaven, to quicken and fatisfie him with good things full of Marrow. I have no more, but recommending you to the Lord, to keep you from declining in a declining time; and that you may be preserved from evil, and your Affections be where Christ is. I remain, &c.

1662. To S. H. Nº 69.

I Know you yearn after the fame Country which I have some hope (through the Riches of that Bounty

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Bounty that has appeared from Heaven to Men) to fee; and when the Groans here below are over, to breath forth Bleffing, Honour, and Praise to him who, I trust, has loved us both, and washed us in his own Blood; and I have some ground to hope the number there will be one the more for your company. Only fpend your love upon him, your delight in him, your defires after him and every part of his Will; as well to carry the Cross as wear the Crown, for both are privileges. When your heart is opprest with fin or trouble, then think, Oh how free is he from fin, who fits Conqueror at the Right Hand of God, as my Advocate, Surety, Redeemer; yea, my principal felf; whose I am by his Redemption, more than I am mine own. Sins, evil thoughts, Heart-lusts, dispondency of Spirit shall not always teare and torment; for he has judged them in his Flesh upon the Tree, and is risen on our behalf. could write a Volume, had I words and time, of the terrible Inroads which the Enemy, especially my own corrupt heart, makes upon me; but I doubt not, you know the same Warfare. What remains, but that with Faith, Hope, and Patience we cry out, How long, Lord, holy and true; how long ere the Canaanite be expelled, and these Thorns in our Flesh be confumed for ever? Oh what pure and uninterrupted Communion with Christ will that be, when neither fin within, nor troubles and fears without shall gaul any more; when Melancholy, Doubts and Uubelief, as a black Cloud, shall be dispelled, and dried up for ever before the sparkling face ef the Sun of Righteousness, solemnizing the Marriage of his Spouse. We have no Oratory that can out-pass what he has already uttered concerning this, and his words are not vain, though ours are many times too too chaffy about

about these things, the more is the pity it should be fo. When he fays, Sin shall not have Dominion over you: I will circumcife your hearts to love me: I will redeem Jacob out of all his trouble: I will be with you. and deliver you, his words are all true; but our little exercise of Faith is either like a weak handed Gripe. or a leaky Vessel; yet our Faith it self is in his keeping, and his Intercession is incessant; and therefore it cannot utterly fail. Dear Sister, wait on him, pluck up your Soul to the business; your labour will not be in vain, nor any unfaigned defire after him return disappointed and ashamed. Throw Husband, Child, and felf upon him, into his Bosom; and there lodge together by Faith, in the Joy of the Holy Ghost, and so take your rest: I mean a laborious, and yet a fweet Rest; for He gives his Beloved Sleep. His own Concernments are mixt in ours; though his own are chief in his eye, yet he can look upon them without beholding ours; for the Covenant is made, and the Blood that concerns it is already shed, and fully accepted; the Redemption compleat, and the Lord's portion and delight is his People. So that he (as it were, if I may fay (as it were) in fo true and real a business) raiseth in himfelf an endless delight, by loving his ransomed Seed, and in dreffing them according to his own heart, and shedding out a measure of that Love into their hearts also, for carrying on a Spirit of Conjugal Affection in the Souls of his People towards him now; till the shadows slee away, and we come to know him, as we are known of him; and so love him without interruption, as we are loved of him. Is the day near when a thousand fold more of this will really appear than words can utter? For who can speak how much there lies in God's Purpose; yea, in his very

very heart, to do for them for whom he died, bought fo dear, and rescued with so high a hand? Deut. 10.

15. How then should we look out to awaken our faith, and lift up our heads, because our Redeemer is alive and risen, and our safety is in him? Oh that my own heart and yours were more warmed in such a view. I have no more but to recommend you to the Bosom of him who is the God of all Grace, Pity, Power and Consolation. Yours in the hope of this saving Health and Relief, &c.

1663. To E. D. Nº 70.

T Received your Letter, though not so well spelled as that I received before; but as bad as it was, a Father can pick out the meaning of his Child; for Love is quick-fighted, and the best Interpreter of words in the World. God is fo to me, and teacheth me the fame to you. You wrote, you would fain have a tender heart, fuch as the Prophet calls a heart of Flesh, but not a fleshly carnal heart. What then must become of the hard heart? Your earthly Father cannot take that away, nor give you the other; but beg of him who made the Promise, and he can and will both give you the one, and do the other also. Be not a stranger to him; I would part with some of your Affection towards me, as far as he allows me, that you might fpend it on him. You cannot speak to me but by a Letter, at this distance, but you may to God all hours of the day and night. Read the Scriptures as the Word of him who deferves all your love and defire; I am contented to have it only at the second hand. Muse over as oft as you can, by what you read and hear, how finful your your Nature is, and loathsome in God's eye; and how wondrous his Goodness is to tell you, he lays that loathfomness of yours on Christ; and he has by his death, brought in eternal Redemption for you. Consider his exceeding love, and the great travel of his Soul, and bitter Agony; that you in prizing and flying to him, may be freed from the dreadful state of a hard and polluted heart: you cannot ask any thing of him to this end (only do it reverently, and with reliance on him) but he is as willing to give it. You may open all your heat to him: yea, you must do it; for he loves to have you do it, that fo your whole heart may be cured, and my Child be found at last among the number of them who sing for ever, Bleffing and Honour, Glory and Thanks to him who loved us, and washed us from our Sins in his own Blood. I leave you to his care, &c.

1663. To D. H. Nº 71.

Have not yet found out a way of Employment; but am looking out, and do desire to be looking up; for my advice and help comes from the Hills, as David speaks. Disappointments (as a wise and faithful God orders them) are as useful many times as Success: God has not cast me out of his gracious Covenant, nor my Soul-into murmuring discouragement; but tells me the Trial of my Faith is better, much better than Gold. However 'tis with my outward Man, yet my chiefest Want is not there; and although my sinful and corrupt heart wars strongly against the Spirit, and the new Creature, yet I believe the Spirit, in the Operations of his Grace in the new Creature, will carry the day when all is done;

done; for our Redeemer is strong. I am laden with Darkness, Weakness, corrupt Lusts, Vanity, Diftrust, unsteady and uneven Walking, deadness and hardness of heart; but I find the Fountain of Mercy for cleanfing still open, and the Grace, Mercy, and Truth of God in the Covenant unchangeable: and in this stands all my Salvation, all my chiefest desire, 1 Sam. 23. 5. I want nothing but more Faith. more spiritual Light and Furniture, more of Christ's Image, more renewing in the Spirit of my Mind, to have less carnal Carefulness, Luk. 12. 22. and more of the just Man's Life, Hab. 2. 4. Sin makes a Man poor, weak and fearful; the Grace of God, which brings Salvation, makes a Soul rich, strong and confident; for the Covenant of Grace and the Promifes are more than words. The Treasure is full; and if I could bring my empty Sack in earnest, it would be filled in earnest. I give you a short hint of my Convictions, my Conditions, Travels, and defires; that in the like you may fee you are not alone, and that we may strive in Spirit together towards the glorious Prize of our high Calling. I commend you to your and my ftrong Rock, the bleffed and ever-living God, &c.

1663. To D.H. Nº 72.

I Am attending what the Providence of God will direct further to. Now and then some Doors of Providence seem to open themselves a little, but as yet nothing effectually; but the God of Providence, who is the God of all Grace also, rules them, and every thing is and will be most beautiful in its season. He has glorious Lessons to teach me and others,

others, in such a method and Discipline as this is; and knows how, and is able to make me, and the rest who are alike exercised, to learn profit; that's my work at present. Bless God with me, that our Sun is in the Firmament; though Clouds breed darknefs, his Nature, his Word, Covenant, Mercy, and Truth never fails; and that is enough. Remember that God, even the Eternal Word, came, lived, fulfilled all Righteousness, died, paid our Debts, removed away the Curse, and overcame in our Nature for us, as our Mediator for us only, not for himself; he needed it not himself. Your nature and mine is as really in Heaven as our persons are on Earth: and that Magazine is open to every defiring and fincerely hankering Soul. Our Redeemer is strong, his heart tender, his words true, his Grace free, and his Love strong as Death; his Compassions never fail. Oh let us love, fear, adore, and believe him; and in him alone lift up our heads. To him I commend you, &c.

1663. To B. D. Nº 73.

I Perceive God has struck you off at last from any further hope about that troublesome business, and that you did conceive you should be at London some time this Month. I think there is nothing at this day more remarkably experienced by the People of God, than disappointments in the matters of this present Life; but certainly 'tis not their Doom, but their Physick: neither is the Dispensation wrath, but fatherly Wisdom, and rich Bounty to all the adopted Seed. He gives his Children bitter Cups, but yet healthful; at least, the issue will prove it so, &c.

1664. To B. D. Nº 74.

CLouds and darkness doth grow thicker and thicker; but yet there is some light in the Lord, in the midst of outward darkness. Light is sown. and the Harvest will come. Our God is everlasting, and the Covenant of his Love and Truth fure; he is still unchangeably the same in his Grace, whatever Changes he orders us to pass through, that Promife is the same; You shall not be tempted above what you are able. What God spake to facob is every word of it true, for our Faith and Learning, Gen. 28. 15. I am with thee, and will keep thee in all places, &c. Make as much room as you can for your Understanding and Affections to feed on Christ, our daily Bread, for Pardon, Protection, Direction, Purging, Bleffing and Comfort: There I leave you, bleffing God with you, and for you; that he doth make you cling upon him, and to roll your eye beyoud these uncertain momentany things. Ply that aim and that work still, for the good Will of him that dwelt and dwells in the burning Bush doth not change: in the Fire and in the Water he will be with us, &c.

1664. To W. D. Nº 75.

That you are walking Heavenward is the best News one Christian Friend can hear of another; I doubt not but that you make that your Journey. You as well as others, have had that word of Christ fulfilled, In the world you shall have trouble: and I hope you have found it as true, that

In me (viz. in Christ) you shall have peace. Certainly inward Peace can be had no where elfe; in him alone that Jewel is to be enjoyed. 'Tis good that things below do frown when they force a Child of God to retreat, and shelter himself in the bosom of him whose Love and good Will is everlasting. We have but one great Care to spend our thoughts most about, viz. To rest with joy in the Will of God; feeking his Glory, endeavouring after more of Christ's Image to be renewed in us; and so with faith and patience to breath after that deliverance that will put an end to fin and trouble. Afflictions are then prosperous, when they are blest with a right instructing and weaning efficacy; and are useful to render the excellency of things not feen more precious and desirable; when they make a Soul to search and pray much, and so wind out of the World, then they are profitable Physick. This is that frame I would be at; and who can help us in this great work, but he that has promised that he will never quench the smoaking Flax, till he hath brought forth Judgment and Righteousness to Victory, &c.

1664. To D. H. Nº 76.

The Lord himself be with you as a Guide. Sometime fair Weather, and sometime foul; we must expect no other a while: at the Evening it will be light; yea, constant, clear Light and Peace, when all these lower Shadows and Clouds are blown over and gone. In the mean while we are sure to have Pardon, Favour, Life, and the blessed Spirit of Life for our relies. Our Prayers herein will be granted, because we have a bountiful and faithful Pro-

Promise for it, and our Surety ready to make it good. Here we are Soldiers, but shall overcome through the victorious Blood of the Lamb, and his Presence with us through Darkness and Light, through Life and Death; the Issue will be Victory, through him who hath loved us. Oh, let the Children of Zion rejoyce in their King, &c.

1664. To B. J. D. Nº 77.

Our Relation to each other require not only mutual Remembrance, but now and then a Line or two to fignifie the same. As for News, whatever I see or hear, I write but little; but would employ my thoughts and time in the best way of improvement that I can. Time runs out apace with both of us; the Redemption of it, in order to Eternity, will be found the best Wisdom. What perilous times the last days will bring forth has been told us already, 2 Tim. 3. 1. amongst which a dry heartless form of Godliness instead of sincere power, is marked as the Mode of the last times. Happy is that Soul that shall be enabled to escape those Rocks and Sands, where many are like to split or run aground. If God be pleafed to conquer our hearts into an ingenious Resignation to his gracious Will, and wife Providence, and make room enough for his Authority to reign there, we shall be more than Conquerors as to other difficulties. The Truths we have heard concerning Christ, and the way of Life by him being truly realized, and become in good earnest of a transforming Power into our Souls: that, and that only will at length land us on a fafe Shoar. Let us fearch much, pray, and give ferious Welcome

come to the Spirit of Christ our Head; and the end of our work will be Peace, &c.

1664. To B. D. Nº 78.

TE must always cling upon our strong Refuge. our Life, our Peace; present and eternal Bleffedness lies in his hand, and under his Covenant and Seal to give forth. You are much upon my thoughts, that you may be kept fincere, and hold the things you have heard and received. Let nothing difmay you; preserve your Intercourse with Jefus Christ with all watchfulness, he will provide things needful in their best season. Wait on God, creep to Heaven, and God will order these outward things for good well enough. Pray much, as I believe you do; he will be your Sanctuary in a strange I must take my leave, and do leave you to our good God, who has been the God of our Parents, and has had wondrous love to their Seed, bleffed be his Name: He is our God, and will be our Guide to the death, and after that also; HALE-LUJAH. The War ripens apace, as 'tis feared; but through fair Weather or foul, our Pilot has engaged we shall have a good Landing at last. Redeemer is most wise and strong, and therefore we may still lift up our heads in Faith, Hope and Com-I recommend you to the Lord, whose I am perfuaded you are, whom you ferve, and who will never leave you.

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1664. To B. D. Nº 79.

Do not doubt but the fame God who has made Communion with himfelf fweet to you, will gather you under his Wings, and perfect in you the good pleasure of his Will. What a Majestick Privilege is this, that the omnipent God should volunparily be in the nearest Covenant with a poor Sinner? That Christ, God-man, should be our Priest. our Advocate, and every hour of the day and night alive to make Intercession for all those who come to God through him? What though great and new Temptations come, and fore Tempests arise; he did, doth, and can still fay to the Storms. Be ye allayed, and they all must obey him. Strong is our Redeemer, and therefore the Floods cannot drown a weather-beaten Vessel; yea, he is both Ship and Pilot, and therefore the Venture cannot miscarry. Who is it that keeps the small Grain, the little spark of Faith alive, but he who made Jonah in the Deep to fay, Yet I will look again towards thy holy Temple? Our whole care and burthen lies upon his hands, who bears up the Pillars of the Earth: he lives to give and nourish Faith, and in believing to give Peace. Therefore Sin shall not have utter Dominion, nor Condemnation find room to enter. He is bringing us through many Waters, to a fafe Shoar. dory determined and promised will break forth, because our Head is exalted above all Authority and Power. We may look all manner of Deaths and Damps, all manner of Disappointments, Discountenances, and Difficulties here below in the face, without an apaled heart, and amazing terror; because the Prince of Life and Deliverance has engaged his Life, his Crown and Dignity to be the Hope and Strength of his poor Servants. Happy is that Soul that makes him his only and continual Refuge, as I perceive you do; and bleffed be his Name for it. Mr. Th. Tr. is dead, &c. and thus rolls away the World, and the things and Lusts thereof, &c. The days of an anxious Pilgrimage are running out. The Lord direct our eyes to that serene and unchangeable state, where fins, fears and Temptations, turmoils and difficulties will cease for ever: to the comfort and Communion of whose gracious Spirit I commend you, &c.

1665. To D. H. Nº 80.

A S for your Complaints, turn them into Prayer: 1 and make the same Moan to Christ as you do to me: he has not only fellow-feeling, but can fuccour also. All other Friends can but administer words; but he is not only willing, but able also to fuccour them that come to him. All that we can do is but to hand over his Relief to one another, therefore tell him all your mind; when you are weary, fit down at the Fountain and drink: never expect Medicine elsewhere. The more you expect from him, the more you get. The more you talk with him, the better you will be acquainted; and he loves fuch Society. He is not harsh and strange; but as a prudent Father and Husband, full of Bowels; and takes nothing fo ill as your standing aloof off. He loves Holiness, and a composed Walk with him; but to the end that he may teach a Soul how to come by it, he leaves that Soul sometimes to darkness, discomposedness, and deadness, that it might be for-

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ced to know him, and to be exercised in going to himself, as all the Store-house we have; and to believe our Acceptation, our Growth and Fruitfulness to be only in Union and Communion with him by his Spirit. But these things he can teach you best, &c.

1665. To B. J. D. Nº 81.

TDo by one or other fometimes hear of your health; which is welcome News to me. Although the years of my life have not reached the number that yours are now at, yet methinks the Lord hath given me a fair Respuit to seek that Pearl, which doth furmount the value of the whole World, and the Lusts thereof, which pass away: but the deceit, pollution, and negligence of my own heart is such, under a too short improvement of time in a day of Grace, under the means thereof, that I may cry out, Where have I been? What have I done all this while? How little have I answered the Gospel-Call? How little have I pried applyingly into the Mystery of Christ? And what miserable Returns have I made to all the bounteous offers of the Gospel that I have read and heard? But yet the Lord hath in some part hinted to my Soul, that he has made with me in Christ an everlasting Covenant. There I defire humbly to cling, and there to place all my Expectation, my hope of Acceptation and Salvation, and all my desire. And you that have seen more days than I have done, I intreat you also to give them a ferious review. Let neither of us leave our choicest Concernments at uncertainties. Oh, for a rouzing vifit from the God of all Grace upon each

of our hearts, that may alarm us out of our felves, into the City of Refuge before we are benighted. Let each of us be as much afraid to have any wholfome Conviction die upon us now, as we would be afraid hereafter to be found without our Wedding-Garment. I have little News but that the Plague is greatly increased, and seems to import that Wrath is gone forth. The Lord help us to put our house, our hearts in order, with the utmost zeal and diligence. The Alarm from Heaven founds lowder and lowder, and feems to give more than an uncertain found: It speaks out divine Wrath most apparently; happy would this City and Land be, if it heard and submitted to the voice of the Rod. Let us look out, and be fitted to meet our Lord. 'Tis pity to let an eternal state be at uncertainties with us, when a temporal life is thus tottering. Such a flying to Christ as is accompanied with a clear Refignation of our Wills wholly to his Will, is the best Preparative for our Change.

1665. To B. J. D. Nº 82.

Though there is not often intercourse betwixt us by Letters, yet I can truly say, you are many times upon my heart. The affairs of your precious and never-dying Soul is, as to you, the principal Theam of my anxious and affectionate remembrance of you. I have you in my eye when I do not bodily see you, and in my prayers to him who quickeneth all things, and giveth life and growth to whomsoever he will. Your Convictions, your Temptations, inward and outward, the wiles and power of the Prince of Darkness, which stands against you in Bat-

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tel Array; your infirmity, the deceitfulness of sin. that will turn and wind, and shift from one corner of the Soul to the other, to preferve it felf from being diflodged; the lulling Baits, the powerful Swafives, the Threats, Exigences, and Influences of a present evil World; the difficulty, and yet the necessity of that spiritual Warfare, to which you are called, and unto which the promife of Victory is made: these things I say, are in my eye. And then I think there is matter enough for one Brother to remember another, and to cry out; O Lord, who shall raise my Brother into the vigorous exercise of faith with power, into inward and exemplary holiness? Who shall bring him into the Rivers of effe-Etual Contrition, and land him on the right Shoar; for he is feeble, unable, and ready to halt in the way? Who shall bring him into the strong City, the Walls whereof are Salvation, and the Habitation thereof Purity, Serenity and Peace? Wilt not thou, O God, who alone canst stay the crooked Serpent, and fay to all obstacles whatsoever, Give way; Let the ranfomed of the Lord return; Let the Seed of my Servants, to whom my Promife is made, come and enter into the strong Hold; for I have found a Ransom? Dear Brother, how, and in what frame of heart my Letter will find you, I know not; but God has guided my Pen, to let you know a little, what kind of musings I have in my Jealousie and tender Affection towards you. If you be busie in these things already, these Lines may be Spur and Encouragement: if otherwise, God can make them a succefsful Alarm; though as mine, they are weak, short, and impotent. I live here among the Graves, and do not know but that my decease may be at hand, though at present in good health; and therefore I think

think meet to let my Arrow fly, as near as I can, to the White of the Mark; for there is no work nor invention in the Grave, there is no Return, no further opportunity to fet the House, the heart in order. Though my glaunce may be at random, God can direct it within the Joynts of the Armour: To him I commend it and you. I have sent you a Bill of Mortality. The voice of God crieth to the City, to the Country, to you, and to me: the Man of Wisdom, and none else, shall see, and fear his Name, &c.

1665. To E. D. Nº 83.

THe greatest thing I desire is, that the presence and bleffing of the Lord may be mine and your portion; and that is the best portion which is obtained from him by prayer and refignment to his pure Will. How, in reference to me, God has ordered the things of this World to come and go, you have in some measure seen, that you with me should lay hold upon the most durable substance; that so we may become Heirs of that Peace and that Treafure, which the World is neither able to give nor take away. Upon fuch a Bottom as that, and no other, there is fafe fwimming by faith through all Changes and difficulties, unto a Condition of Reft, Purity, Peace, and Satisfaction that will never change. I hope Christ has numbred you amongst his Lambs; and if God himself be to you and me a Shephard, we may, in the words of his own Spirit; fay, We shall want no good thing. Therefore call much upon him to reveal himself in his Son, unto your heart, and that he would carry and mould your ConConcernments and mine in his own bosom, and take the whole care and guidance of us into his own hands, and also conform us perfectly to his Will; and then we are beyond hazard, and may be assured to be supplied sufficiently; guided by his Grace here, and arrive at Glory hereafter, &c.

1666. To C.M.D. Nº 84.

TT hath pleased God to exercise our Family with I some considerable Trials, but still that good word of God remains, Light is sown for the Righteous, and joy for the upright in heart. We may not therefore faint under his Correction, but rather attend the voice of his Rod; and in flying to Christ, fay, All things skall work together for good: Which promise is made to them that love him. therefore diligently pry into the Gospel where Christ is to be known, and his excellency is able to contract a holy reverential Love; which is that qualification to which the promife is made: which qualification also lies in the free Covenant; I will circumcife your hearts to love me, faith the Lord. So that all our welfare lies fully and wholly upon the free Promise and Covenant of God, which we are invited to partake of by faith, which is also his free Gift. Oh, that he would help us to open our mouths wide, that our hearts may be satisfied in a Land of Drought. I am glad to hear your heart steers heavenward, and was therefore the more willing to write you, &c.

1667. To D. H. Nº 85.

T Sympathize with your conflicting Soul. I could I make more fad Complaints of my felf, than it may be would be for your profit; but while you or I can look up, we may be fure our dear Lord looks down. Read the story of Israel's coming out of Egypt, and you will find it like your case and mine; sometimes they believed, and by and by utterly distrusted their deliverance. Oh, the patience of God exercifed, and still wrought for his own fake; remembring his Covenant. You may be fure you are beyond the Notion, fo long as you long and pray for the power of Godliness; therefore let every fear fend you to Christ afresh, and then you use your fears as God would have you; for the Law and Conviction of Guilt is for that end; as you read in Gal. 3. and the Soul that comes, be will in no wife cast out, but in due time make you see the nature of free Grace, and what the Life of Faith is. still in God; you shall yet see and praise him who is (whatever you think) the health of your Countenance, and your own God. The Lord be your and our Phyfician in all respects: his Patients are well attended. You are not out of my thoughts, whose health and welfare my Soul defireth. Let all things and Commotions here below cause us to fix upon that which can never change; to that Rock I commend you. God is gracious, our times are in his hand, and 'tis fafe in trusting our felves and our Relations there. Your Prayers, though at a distance, can through Christ, administer help as if you were present; and therefore be not troubled that God has disposed you at a distance at this time: he is most wise; creep iniq

into him as near as you can; and be affured, the nearer you creep thither, the better welcome, and the more will your heart be composed. The good hand of the Lord be with you, &c.

1667. To B. D. Nº 86.

T Do begin to long after a Line or two more from you, how it stands as to your inward Man; for that part is oft on my heart concerning you. Lord is favourable to me; I have both the visitation of his favourable Frowns and Smiles, and his Frowns are very wholfome, for he never leaves me, nor breaks fo much as one Claufe of his Covenant; for his mercy endureth for ever. I and my Family are in health; I may fay, The Lord is my Shephard, I shall not want any good thing. Our God is a sweet Portion, and Heaven a perfect Rest: let us spring upwards, and all will be well. Your condition is often, and fometimes folemnly prefented by us before the Lord, Who is a God hearing Prayer. 'Tis a comfort to me to think you are in his hands, and that he will affuredly guide you by his Counsel, until he has brought you to Glory. I commend you to his care and kindness, &c.

1667. To J. A. Nº 87.

I Always perceive your friendly respect to me, for which I return you many thanks. As for the former part of your Letter, there remaineth nothing on my thoughts that needeth any Apology from you; for I never found your Lines any other than

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the meer proceed of Integrity and entire Affection towards me, and therefore always very acceptable; and the rather because they do not only leave Conviction upon me, being privy to the burthen of mine own evil heart, I groan under; but are also by way of spur, a good and weighty motive to stir up my Soul to pursue the harder after that Mark which I should, and do daily long to attain unto. Poor Worms as we are may hear and behold one another fometimes with fome moral and affectionate Impressions; but Oh, what an influential Object is Jesus Christ, who when yearningly beheld, transforms the Soul into the same likeness; and indeed, the Graces of his Spirit in his People also improved, through the Communication of the head, have great force through that Communication, to quicken one another. All this tends to exalt that Fountain of Life and Grace in Christ, that feeds all the Streams with its own vertue. And bleffed be for ever the God of all Grace, that has called you and I into that glorious Fellowship and Communion. To him we may complain, and be pitied; in him we may boaft, and can never exceed; there Affection may be inflamed without danger, for he infinitely furmounts all our love, and all our praises: into whose gracious Arms, my dear Friend, I commend you, &c.

1668. To B. D. Nº 88.

WE see how uncertain things below are, but our Interest in the unchangeable Covenant of Grace will never fail nor deceive us, that still you may say, the Lord is good, and every thing will work together for good, if we let not go our Considence.

dence. The good and gracious God spread his Wing over you, and direct and manage your Concernments for you. You are much upon my heart; praying that you may have the presence of God preferving and supporting your heart, and ordering your Affairs. I can commend you to him as one whom he is pleased through Christ to own, within the rich, fweet, and precious Covenant of his Grace; and whom he will care for, and never leave, till you are fully freed from every heart-oppressing care. Therefore in the midst of all Cloudy Dispensations, rouse up Faith, and so pass through till you arrive at the Port of true Rest, where the Fore-runner is entred for you. There is a Rock which is not capable of Concussion. A believing heart well digesting the 46th Pfalm may behold Terrour without difmaying dread: An unchangeable God is still the same Refuge, in the midst of all other Changes. To that Rock I commend you.

1668. To C. E. D. Nº 89.

I Apprehend it a providential favour of God to me, who gave me an opportunity of feeing my dear Cousin, your Husband, before the Lord removed him hence; that I might have some fresh taste of the frame of his Soul, when he stood upon the brink of Eternity, ready to lanch forth. I know it is an afflicting Providence to you, to be deprived of the Society of so dear a Relation, after you had so long enjoyed the Endearment of each others Affections, and had passed through many afflicting Dispensations together in this Vale of trouble; and had also, I doubt not, many joynt Applications to God, pray-

ing together; and according to the ability which God gave, endeavouring to promote each others fpiritual and everlasting Welfare. But herein thereis matter of Consolation, and thankfulness to God; not only that he lent you this choice Comfort through fo many years of your Pilgrimage, but that he caufed you to fee his faithfulness and goodness in carrying this your dear Husband through, to the end of his spiritual Warfare; and that God preserved him from staining his Profession in the eyes of the World, and has rendred the remembrance of him precious amongst his People, and fulfilled his Word touching Mark the righteous Man, and behold the up. him. right, &c. And what though he be taken out of our fight for a little time, there is no reason to repine, that the Lord hath feen it good to take him into the Vision and perfect Fruition of himself, among the Bleffed (as he hath given us ground to be fully perfuaded) and has now put an end to his troubles and disquiets, has healed his aches, cured his diseases, and removed his pains of Body; translated him from this World, where he is yet pleased to leave you, for a further exercise of your faith and patience. now what remains, but that you gird up the Loyns of your Mind, to run the remainder of your own Race. And while you are here, in time, breath after the same eternal Rest; rejoycing amidst all Trials, and believing that our faithful and gracious God, who has begun his good Work in your heart, will never cease till he hath carried you through, and landed you fafe, beyond all temptation, fin and forrow. Into the hands of this gracious God I commend you, Oc.

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1668. To M. S. No 90.

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T Am loath to omit the giving you a Line or two 1 by my dear Sifter, who is this Morning turning over one Leaf more of her wandring Pilgrimage. God is pleased so to order it, that (methinks) I can hear little from any of my dear Friends, but stories of worldly perplexity; and who are they, who are one way or other without their share therein? This Life is like a troublesome Dream; but blessed are they who, when once the Dream is out, and when once they come to awake, shall be satisfied with realities of true Peace and Comfort, in the Fountain of Freedom and Goodness. We find our comforts and expectations here little better than a Bed of Thorns, because this is not the Rest that is defigned for the People of God: and 'twill be some help to us under this disquieting exercise and condition, to remember that while we are passing through, we are held in the hand of him who has a fellowfeeling of our Case; who did once pass through the difficulties, and drank of the Brook in the way, but now lifts up his head, and so is become the Foundadation of our Hope; that fuch poor Wretches as we are shall one day (through faith and patience) arrive where our Fore-runner is entred. Only let us now cling upon him, till we become transformed into his Likeness, and be compleatly dressed with the white Robe of his Righteousness; that in him, and only in him, we may be found without fpot. In the mean space let us pray (and abound therein) for our felves and one another, to our gracious God; who will at length perfect that which concerneth us. To him I commend you, &c. 1668.

1668. To T. M. P. Nº 91.

Put you both together in my Letter, because I have understood, that you are now no longer two. but one. I was very glad to hear that all your prudential Demurs had at last resolved themselves into a Confummation of this long intended Union. My hearty defire for you both is, that the Bleffing and Guidance of the Lord may render your mutual Society a real and constant Comfort to each other, and mutual advantage in reference to all Soul-Con-There is no Condition in this World cernments. fo defirable, but is attended with Temptations and Trials: and therefore 'tis needful, as you have given your felves to each other; so also that you give up your felves particularly and joyntly, as Yoke-fellows together, unto the sweet Yoak, and belessed Will of our Lord Jesus Christ. One of the greatest Refemblances that we find in Scripture, whereby the Love of Christ is set forth to Believers, is this state of Marriage: And whatever Content therefore you find in this changed Condition, let it steer your thoughts to that glorious Mystery of Christ's espoufing our Nature, that we might become partakers of the Image of God in him; and long for that appearing of his, when the full folemnizing of the myflical Marriage betwixt Christ and his Church will come, and the Union in all degrees be perfected. I commend you to the good hand of the Lord, &c.

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1668. To C. M. P. Nº 92.

THe Prefent is to acquaint you that my Coufin 1 7. B. died Tuesday last, and was this Evening buried. God was pleased to order it so, that I had notice of his fickness, till after his death; which was and is a great trouble to me: but I understand Means were not wanting for his Recovery. His Mafter much bewails the loss of so faithful a Servant. He had, as I understand, some darkness upon his Spirit, till a little before his death; and then uttered (as well as he could) these words; Eye hath not feen, nor ear heard, &c. the things which God hath prepared for them that love him: and so died almost immediately; and has left a fweet favour behind him, and a Warning for us his Friends, that we make ready, and be not found unprepared when the like Summons come unto us. We fee by daily experience, that Life-time and Health is not in our own keeping; and therefore are concerned to improve it well while it continues, &c. The gracious Presence of the Lord be with you, &c.

1668. To E.D. Nº 93.

Since my former, God has been pleased to draw a Cloud upon my poor Family. Tuesday last little Tho. fell sick, and on Wednesday Morning died, and is this day to be buried: a great and suddain stroak, which doth almost overwhelm my dear Wise; who goes up and down lamenting, and often crying out, that she has sinned away her sweet Babe into the Grave. You may see in short, how

'tis with us at present, I need not add more, for I know what tender Love your felf did bear to this fweet and heart-taking Infant. Only I defire both you and my dear Sifter, and our Friends there to pray for us, that this stroak may be blest to us all. and that my desolate dear Wife may be guided through her present Confusion of Spirit, to the only and right Refuge. I delivered her your Letter, which was very acceptable; and therefore pray write her fomething again; and I defire my Sifter would do the fame. Tis good to help in time of need: Her heart is much broken, and my Affliction not a little; and I believe it is for some further good that God intends to us both: a few Lines from you, whom I know the doth dearly value, will be very seasonable. No Affliction is at present joyous, but grievous; but afterwards comes the sweet and wholsome Fruit: and this is the Portion of them who take hold of the full and fure Covenant, and the crucified rifen Christ, who dies no more. There is nothing will so wean Affections hence, and from the mischief of Creature-love, as the Study of Christ; viewing him in the Gospel, pondering his excellent Person, and his glorious Mediatory Office for us; and so pitch the Affections on him, to be inflamed with his Love, in our own Propriety in him. And therefore not only with the Bowels of an Earthly Father, but in the Bowels of Jesus Christ I intreat, and in his Name do charge you to study and muse day and night, the unmeasurable endless Love of God, who fent his Son; the infinite, unwearied, and endless Love of Christ, who came, died, role again, and lives for ever to be your only Portion; and to make you, even you, a delightful Portion to him; and to render you (through the Blood of Sprinkling,

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Sprinkling, and the Communion and Influence of that one Spirit of the Father and Son) an Object of his Delight; and a Monument of his pardoning Grace, and his purifying Vertue to all Eternity. To him I commend you.

1668. To E. D. Nº 94.

DOth my felf and my Wife are very fenfible of **D** this fore Storm with which the Lord is pleafed to exercise your faith and patience at this time. But Christ is in the Vessel, and therefore you cannot perish: in the Fire and in the Water, in every cold and hot fit he is with you, and has a tender sense of every jot of your pain and fickness; tis a Father's Chastisement and Trial: and all his aim is to purifie and fit you for an Object of his eternal delight. I know his everlasting Arms are under you: and though the Dispensation be dark, yet he is doing you good with all his heart, according to his Covenant, and with all his Soul. He enclined your heart of his own Grace to chuse him, because he chose you first, and will yet chuse you in the Furnace. Throw your felf upon him, for nothing shall separate you from his love in Christ. Christ himself was once fick for your fake, to the very death, and in great darkness; yet always beloved of his Father: and his God and Father is your God and Father; and therefore he will not for fake your Soul in Adversity, but make your Bed in your Sickness; for his tender Mercy towards you can never dry up. Refign up your felf to him, and be comforted in him; for he who is your own God and Saviour, is Lord both of Life and Death. My heart is melting

over you, and yet I am but an earthly Father; all Affection is derived from him; but his Affections, his Love and Pity are infinite. I do remember you. and my poor Wife also; both of us have and do foread your Case before the Lord: and I have abundant satisfaction in the Lord, that it is and will be well with you, living or dying; but we earnestly desire, if it be his Will, that you may yet live to shew forth the praises of him upon the Earth, who has done great things for you. For what greaterfavour can he give a poor Creature, than to make you feek his Face, and to number you amongst his Followers; which he has given Evidence of (bleffed be his Name) already. Be not dejected, but lift up your head and heart to your God and Saviour: Throw all your fins, and cares, and fears upon him, and spare not; for so you honour him, and can never please him better. He sees you through a Cloud, and delights to do you good; and will never cease, till he open before you the endless Volume of his eternal Love, and so love you into his eternal Rest. Therefore bear up, and be revived; for God himself is with you for a Refuge. To him I leave you, waiting his good pleasure, &c.

1668. To E. D. Nº 95.

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I received yours of the 10th Instant October, desiring to own the gracious hand of God in this speedy Recovery of yours. When Hezekiah was reprieved from death for a season, tis said, he returned not according to the Benefit. Take heed of that; whatever Awakning you have had, endeavour to retain it; and that's the best kind of thankfulness.

ness; and this the Lord will give, if you do often let him know 'tis the real desire of your heart: He satisfieth the longing Soul. Present the same things to him by Faith and Prayer which you mention to me in your Letter, and then you may expect to speed. He can compose and direct your thoughts; for Heartwork is his only to manage. When you put Faith and Prayer to the Word, you make it another thing than it was before in the meer Letter: that's the way to draw Water out of the Wells of Salvation. And thus humbly, seriously, and chearfully expect whatever good there lies bequeathed to you in the New Testament, which is your Legacy, &c.

1668. To M. D. Nº 96.

DE not discouraged in your Christian Warfare: every one of Christ's Disciples, Male and Female, must be all Souldiers, and we have the Lord of Life for the Captain of our Salvation; who will teach our hands to war, and fingers to fight. He never sumbers: If he seem to sumber, one of your Groans will wake him; for his Bowels are more tender than yours can be to the little Babe. He has taken the work upon him; and though we are weak, he is strong, and will be sure to manage the Trust which the Father hath given him; and will never leave, till he has persected that which concerns every Lamb of his Flock. Be glad in the Lord; love him, and rest in his Bosom: his Love can never wither. There I leave you, and remain, &c.

1669. To D. H. Nº 97.

Am refreshed in that experience you have had of I the good hand of God towards you: and though God has caused you to walk in many rough Paths, as to your outward Condition, yet he still appears a God of all Grace; and doth in these things plainly tell you, that this World is not your Rest; and therefore you meet with Thorns and Briars here, that you may have the fresher desires maintained in your heart, aspiring upwards. The greatest of earthly Contentments will be of no worth nor use in Heaven; neither can they of themselves, any way add to the Comfort or thriving of a spiritual Life here on Earth. The only Life we are allowed to live in this World is the Life of Faith; which grows better under difficulties, than in a smooth state of Affairs in this World. I know no fweeter Entertainment that God can give in this World to his poor Children, than that he give often Convincement that the best of this World is too lean Diet for them to feed upon; and so make them take the truer taste of that Marrow and Fatness which in Christ, they are always to live upon; that is no less than God himself, the Fountain of Blessedness, Safety, Peace, Sufficiency, and folid Joy. What can come amiss to that Soul, which Christ undertakes by all things, and through all things, to bring to himself? For this end he died; and this is the great end of every Trial you meet with; and upon this Ground the Spirit faith, Rejoyce when you fall into divers Temptations. All the Glory, Fulness, and Ease of this World is but horrour and distress to a convinced Soul, that looks on God as an Enemy: but nothing can be difmayingly

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mayingly fad, when God faith, I am thine; when Infinite faith, I am thine; I who am the Maker of all things, am thy Husband; thy Trials shall not quite overwhelm thee; thy fins shall not ruine thee; Death it felf shall not destroy thee. O Death, where is thy Destruction, when God shall fay, I will be with thee in the Fire, and in the Water? Thy Person is accepted, thy Prayers (though in thy own eyes without any form or comeliness) are sweet, and accepted in Christ, who hath chosen thee, and thou hast cho-What shall I say? The freeness of God's Grace in Christ, his powerful and most voluntary Love is fuch, where-ever it darts, that neither Sin nor Devil can stand before it, to hinder a jot of all that good which fuch a God has promifed and undertook to perform; and that meerly upon the Account of his own Name, streaming forth through Christ in the Gospel, to such poor impenitent Creatures as you and I are. I shall add no more at prefent; but committing you to this God, whose you are, whom you ferve, and who will never leave nor forfake; but guide you by his Counfel, and support you by his Spirit, till he has brought you to Glory, the perfection and fulness of what you pray and long for, &c.

1669. To M. D. Nº 98.

I Have hitherto had some favourable presence of the Lord with me, which I bless him for. Whether the Fig-tree doth blossom or no, yet he is good, and can make it blossom when he please: He that hath given us himself, will not with-hold what is truly good from us. All his Methods are lovely to a believing Eye. Let us soar above, and disown all other Comforts that contradict our Communion with him. The Riches of free Grace, and that bleffed Interest in Christ doth sparkle sweetliest in a tastless dark World. I have no greater thing to say to my own Soul or yours than this: Let us chuse God in Christ for our Portion, and exceeding Joy; and then we shall have, not only enough, but our Cup will run over. With my dearest Affections and true Love to your self, and cordial Respects to all other Friends, &c.

1669. To M. D. Nº 99.

IT can never go ill, while the Door of Access is by Christ's own hand kept open, to converse with God; and some favour this way he is pleased now and then to grant me. The Concernments of his glorious Name do call for our greatest Solicitude; and though I am now wandring up and down, I desire still to bear that more tenderly upon my heart. I hope our Prayers meet every day at the same Throne of Grace: Let that Trade go on, and other things will do well enough. I see serious Persons have weighty thoughts about the present Providences of God towards us. I have you much upon my heart. Feed upon the Grace of the Gospel every day, and pray for me, that I may do so too, &c.

1669. To M. D. Nº 100.

MY heart will not fuffer my hand to be quiet, unless I take every opportunity to render my felf as present with you as I can (methinks) the favour

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favour of Christianity in this place, among many I converse with, is like the smell of a field which God hath blessed. Cherish whatever may render the Love of Christ predominant in your heart. I think my heart hath felt the good of yours and others Prayers; and I hope God has begun, by what I hear, to answer his Peoples Prayers for his Church: Oh that he may go on, and fill their Mouths with Praise. I have no more, but my choicest Affections to your dear felf, &c.

1669. To B. D. Nº 101.

T Have heard by Mr. D. that you have been lately fick, but yet recovering. I doubt not but you always wait and prepare for your Change; and are through Grace, ready for it. We see the mutability of all Terrene things, but an Interest in an unchangeable Covenant of Grace will not fail nor deceive all fuch as are comprised in it; who may always fay, the Lord is good, and every thing will work together for good for us, if we let not go our Confidence. Seeing the Providence of God hath fo ordered my Condition, that I must, while Health and Life continue, have my hand in some endeavours for necessary Supply; I am still waiting upon his Bleffing in that way which he was pleafed to direct me unto; and I may fay with Jacob, God hath fed me all my life long, and 'tis safe and comfortable resting on his Arm. I commend your Person and Affairs to our most wife God, to dispose, guide and manage. I know you need much Faith, Wisdom, Patience, and Self-denial to carry you through; but you have a strong Refuge still to flee unto, and be accepted: And there I leave you, &c.

1669. To S. M. Nº 102.

▲ Fter much languishing Weakness, the Lord was pleased to remove hence by Death Mr. H.D. much lamented by many. He gave good evidence of his Interest in the unchangeable Covenant before his last Change came; and so left a good sayour behind him. We have enjoyed much freedom here for some time, but what times we are reserved for, we know not; but our times are in God's hand, who feems to call upon us all, to remember that this World is not our resting place, and therefore we are still to prepare for fresh difficulties; and the hurries and uncertainties here below should be as a Spur in our fides, to our motion towards the Land of Rest, and that purchased and promised Freedom, for which the whole Creation groaneth. Bleffed are those difquiets that rouze the Soul thither for true Rest and Ease. The Lord help us, among all other business here, to mind Eternity, and be always ready; that whenfoever God please to summon us hence by Death, it may not be as an uncomfortable Surprize, G.C.

1669. To J. L. Nº 103.

I Desire that ancient Affection between us may never die, though distance of Habitation has put us for a long time far asunder. I have lived upon the care of my God hitherto, and may say of him as facob did, He has fed me all my life, to this day; and I have his Promise also for the suture, and faithful is he that hath promised. Let us both have still a fresh pursuit

pursuit after the chiefest good, kept alive, and growing more and more in our Souls, &c.

1670. To M. D. Nº 104.

I Know I am upon your heart, and in your prayers, as you are in mine. Prefent my affectionate Respects to Mr. Br. and tell him, I desire his serious Remembrance of me before the Lord; and the like I desire of every praying Friend. Be not anxious concerning the present Providence: our times, and every Case of ours, are all in the hands of God: to him let our Requests be made known, and every thought composed in believing on him who hath said, All things shall work together for good to them that love him; as I hope in some measure of truth we do. With utmost Affections to your self, &c. The good hand of the Lord be with you, &c.

1670. To M. D. No 105.

HOw many experiences doth God give us, day after day, of his Pity and Love? and Oh, that our hearts may be raifed up to adore and love him again, which is the principal Thankfulness that we are able to shew. Be careful in nothing; but let Faith and Prayer breath forth every Anxiety of Soul into the wise and gracious dispose of God; and in him centre with a holy recumbent Acquiescence of heart. 'Tis a profitable sweet necessity to be forced upon the naked Arm of God; and that he alone becomes the Stay, and only Retirement of the Soul, &c. The Grace, Power, Wisdom, and Faithful-

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ness of God never becomes admired, till we improve them in all Cases. This is the Mark I aim at : this is a most secure delightful Pasture to feed in, when the World feems to be a barren Wilderness. and the things thereof wither. I commend you for Health, Comfort, and Preservation to my gracious God; he is our Father, and hath a Fathers heart. and a Fathers care. I hanker after my peculiar Station, and to be amongst those dear Friends, from whom I am at present separated by distance of place. though not in Affection: I remember them as God enables me, in my daily Addresses, and I know I am remembred by them; and fuch a privilege is very great. Let me intreat you, give not way to any despondent Melancholy, but rejoyce always in the Lord; Who is good, and his Mercy endureth for ever. With my utmost and inmost Affections to your felf. I leave you in the hands of our faithful God, who lives and loves for ever, &c.

1670. To M. D. Nº 106.

I Have acquainted you of the plain state of things: 'tis the Exercise of our gracious Father, to try our faith and patience; on him let us depend: and let me intreat you bear up, and not be dismayed, or suffer your thoughts to be dejected; for God has promised, that in every Temptation he will find a way for our escape: and Faith is then most excellent, where difficulties do most appear: he can easily make rough places a Plain. 'Twill be a great comfort to me, to hear that you are careful in nothing (I mean with a discontented care) but that in all things you make your Requests known by Prayer, with Thanks-giving

giving to God; for that's our work: and to leave our cares upon him, in the use of what means he shall direct. The gracious Face of God in Christ shine upon you, &c.

1670. To M. D. Nº 107.

Every day here is tedious to me, only am now and then refreshed among favoury Acquaintance. I have had some difficulties in my own Spirit, under the present Dispensation; but God has given some hints to me, that it shall be for advantage. Some Clouds have come, but ever and anon it shines again; which shews that though Darkness be intermixed, yet the Sun is not fet, nor Day ut-terly gone; nor will ever cease, till the present Warfare iffues into Freedom and Victory: and all through the rich Grace and Faithfulness of God, who delighteth in Mercy, who will abundantly pardon, and fave to the uttermost. I have you often in my eye, and the rest of my dear Friends, to whom related in the Fellowship of the Gospel; for all whom, I offer up daily Requests to our God and Fa-Let us pray, believe, hope, and rejoyce in our God, our Rock; He giveth power to the Faint, will revive the Weary, and never turn from them (who wait on him) to do them good. Oh that whenever we meet again, it may be with fome advanced degrees of Holiness, and spiritual Light and Life: more faithful, more capacious to take in the Mystery of Christ, more discerning our Union with him, more inward in our Communion, more often in our Converse with him; that we may spring upwards with more frequent defires, and improve the Grace of Adoption

Adoption in a greater height of Filial Obedience; and with more freedom, refolvedness and delight, make Christ our All in all. Surely God aims at this in our Trials, and the Trials of his Church; and I trust, the Zeal of the Lord of Hosts will effect and perform it. I know my Affairs at home do suffer by my absence, but God knows how to ballance that loss; and therefore, while I am serving his present Providence, I desire to leave that care upon him, &c. I commend you to the gracious Bosom of our blessed God and Father; even to him who is your best Friend and Keeper: and with my choicest Affections I remain, &c.

1670. To P. D. Nº 108.

THe best advice which in the first place I would give you, and which I would take my felf in all straits is, feriously to consider the deserving cause of trouble, and how far there hath been the least acceffariness thereunto, and so to spread it penitently before the Lord, imploring the help of his Spirit through Jesus Christ, to give a thorow Turn to him; applying your felf heartily and unfeignedly to the Throne of Grace, for the removing away all Guilt; and that Conscience being cleansed through the Blood of Christ, Peace may be made between God and your Soul. And if the Lord shall please thus to incline your heart to him, 'twill be some fore-running Token that he will find a way (for he can best do it) to take off the edge of Mens severity, and turn it, though against the Grain of their own Interest, into pity and kindness, &c.

1670. To B. J. D. Nº 109.

This Afternoon Mr. M. H. was buried at A. B. Church; his Corps attended by many Minifters and others to the Grave, and has left a good favour behind him. Let us be also ready, Nescimus horam. Time, how short soever, is yet before us; and Oh that you and I may now know and pursue the things that belong to our Peace, before our Sun be set, and our feet stumble on the dark Mountains. I have no more at present to add, but to repeat your own words, Sequere Deum; with that of the Apostle, Superna Gurate. Perplexity and Uncertainty is some of the best Entertainment which this World can give. 'Tis good fixing on a Rock that never fails; I mean Jesus Christ; which the Lord enable you and I to do, &c.

1671. To B. D. Nº 110.

BE affured, you are much upon my heart. 'Tis a refreshment to me that you labour to anchor in good Ground, reposing your heart on him who is the wonderful Gounsellor, and also mighty to save. Joseph's God is yet alive, and those ancient Providences do yet speak: he was his God when stript of his party coloured Coat, in the Pit, in Travel, in Prison, under false Accusation, and in a strange idolatrous Land, as well as when he was in his Father's House; and this is for our Learning. It is a very dark and Cloudy time with us, but the Name of God is a strong Tower; Sasety and Sussiciency is there. It is well you still hold on in Faith and Hope, and are graciously

graciously watered from the Fountain, when Streams dry up; the Vision will certainly speak in due season. The best and securest Resuge is above, and there I desire with you to centre. My Daughter presents you her due Respects; and as a token thereof, a Manuscript of her own taking, being the Contents of a Sermon lately preached among us, containing Matter worthy your Meditation, in order to a holy Rest in God; and desiring it may be some help to you, amidst all your laborious and toilsome Exercise, which we are sensible you lie under; and commending you to the gracious Protection of the Ruler of the whole Earth, the God of Sea and Land; beseeching him to be your Guide continually, and your safe Convoy. I remain, &c.

1671. To J. D. J. Nº 111.

WE are heartily defirous of your truest Welfare; and whilst you are scanted as to that means of Grace which your Friends enjoy here, peruse the Scriptures, and such good Books as you have with the more seriousness, and enure your self much to Prayer; that the awful remembrance of God's Presence, and the consideration of his Grace tendered in Jesus Christ to Sinners, may be much upon your heart; and this will carry you safely and sweetly through all difficulties, and procure a Blessing to your self, and your Affairs, and be the best Foundation of Hope and Comfort when and whereever the Lord shall period your days: which is my earnest desire and Prayer on your behalf.

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1672. To C. J. D. Nº 112.

T Must now acquaint you that I received News I from the East-Indies, that doth not a little affect me, that God has been pleased to remove my Coufin, your dear Husband, out of this World; who finished his days the fifth of September last, and his death lamented by those that knew him. I am forry that this Letter must be the Messenger of those fad Tidings unto you; but God is wife, and we are to submit to his holy Will and Pleasure. It was surprizing News to me. The Lord support your heart under this Affliction, and teach you his Will, and provide for you and yours. I cannot enlarge at this prefent, for every word I write about it makes my heart to ake; the Lord grant you patience, to whose Care and Teaching I desire to commend you, O.C.

1672. To B. J. D. Nº 113.

I Am glad to hear that you are in health, which the Lord continue with the Addition of the highest Blessing. That spiritual Endowment, and that Interest in Christ, that saving and powerful work of Grace, and that activity for God in the ways and power of Godliness, and that exemplary patern of Holiness in your Walk, which can only render long Life a Blessing, and truly make an hour of dissolution sweet, and the consideration of that great day of our Appearance to be pleasant, and upon safe Grounds desirable. That samous and laborious Minister, Mr. Joseph Carrill, your ancient Friend and Companion,

nion, is departed this Life, aged about feventy one years; his death greatly lamented by the People of God throughout this City. About the beginning of his Sickness I was with him, and he enquired concerning you, as he was wont to do; and perceiving him to be somewhat weak, though he did not then keep his Chamber, I defired him, while he was yet alive, to pray for you; which motion he chearfully and readily embraced. And coming to him again. about three days before his death, found him very weak, and past hope of life; he then told me, as well as I could understand him (for his Speech was low) that he had remembred his Promise to me concerning you. I think good to mention this particular passage, to provoke you to all seriousness in reference to your own Soul, whose eternal welfare lay so much upon the heart of this Servant of Christ. His Labours were great, his Studies inceffant, his Conversation unsported, his Sincerity, Faith, Zeal, and Wisdom gave a fragrant smell among the Churches and Servants of Christ. His Sickness, though painful, born with patience, and joy in believing; and so he parted from Time to Eternity, under full Sail of defire and joy in the Holy Spirit. He lived his own Sermons: he did at last desire his Friends to forbear speaking to him, that so he might retire himself, which time they perceived he spent in Prayer; oftentimes lifting up his hands a little, and at length his Friends feeing not his hand to move, drew near, and perceived he was filently departed from them, leaving many mournful hearts behind. And now, dear Brother, Oh that this may be an exciting motive to you and I, to redeem the time which the Catterpillers have eaten, that we be not found unready. And if ever you expect to be a Come

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Companion again with Mr. Carrill, break off from all fuch Company which were not his delight. Concern your felf to make a fresh and through Surrender to God in your old Age. Beg, I befeech you, beg fuch a Convincing impartial heart-breaking fight of your fins in Youth and old Age, that may force you to Christ for Refuge, while he may be found; and beg his Spirit, that you may glorifie him on Earth, the few days that yet remain, as fignally as ever you have dishonoured him. What a joy will it be to this glorified Saint, Mr. Carrill, at the last day, to fee that his Prayers for you have prevailed. Dear Brother, I pray excuse my earnestness in what I have written, It may be you and I may never fee each other in this World: you are much upon my heart, I mean as to your eternal Estate; and glad I should be to hear of some eminent Change as to Soul-Concernments, before either I hear of yours. or you hear of my lanching forth into vast Eternity. where there can be no more Changes; and the hour is near, in which the eye that hath feen you, shall fee you no more: As the Tree falls, so shall it lie; the eternal Judgment follows Death at the Heels. I can fay no more; it must be Divine Power and Grace that must set the Wheels a going, if ever And therefore, whilft I am in this they move. World, I hope I shall not cease to pray for you, whilst you are in this World also; for our Prayers cannot reach beyond the Grave. Dear Brother, farewel; yea, fare better and better, till you fare best of all, &c.

1673. To F. H. Nº 114.

And you are creeping towards our last Change I the thoughts of which can be no farther comfortable to us, than we have obtained some good hope through Grace, that we are united to Christ, our fins forgiven for his fake, and that we are accepted and beloved of God in him; and all this evidenced to our own hearts, by the witness, and the renewing vertue of his own Spirit: all which requires a necessity of being convinced of our own vileness by fin, and that we go out of our felves, and humbly lay hold on Christ by Faith; that when we die and remove from hence (having lived on him, and unto him here) we may live in him, and with him for Our Friends here are generally in health, and none of them without their Cares, in reference to the difficulties that do attend this present State and Pilgrimage; fome in one kind, fome in another. Oh that God and Christ, and the Riches of his Grace revealed by his Spirit in the Word, may be the more sweet to the Soul. I shall only say, the Lord direct your feet in the Paths of Life, and crown your old Age with a faving Knowledge of Christ, with a through Conviction of your Sin, of Nature and Life, and guide you to him as your only Refuge; to glorifie his Grace while you live, and rest in his Peace when you shall be here no more, &c.

1673. To P. D. Nº 115.

I Am glad to understand by your Letter, that your Family is in health, and that the Lord is pleased

to keep your eye directed to him in your outward Affairs, with a favoury fense of all the spiritual Enjoyments you lie under; longing after fuitableness to them, and an increased value of them. Real Thankfulness for them doth much consist in such kind of Affections. The Lord's Promise is to satisfie the longing Soul: To whose favourable Hand. and rich Grace I commend you. Faithful is God who hath called you into the Fellowship of his dear Son, and thereby you have boldness to enter in within the Vail, and he hath promised you shall never be cast out; for your Iniquities, he will remember them no more. And though the Cross be somewhat difficult to bear, yet the Reserve at last will fully recompence all; and therefore lift up your head, for Redemption is coming, &c.

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1674. To B. D. Nº 116.

I Bless the Lord, I can remember and mention you as one who is interested in that Promise, Jer. 32.

41. I will rejoyce over them, to do them good: and that he will never leave you, till he has persected that which concerns you, in a way of Grace, Mercy, and Love. My great and often Request on your behalf is, above all, that God would preserve you from the Evil of Sin, and from Snares in your daily Walk; that he would sprinkle you with the Blood, with the Merit of Christ's Satisfaction and Righte-ousness; that he would direct your Path, and do all your Works in you, and for you; and cause you to lean strongly and chearfully on the Arm of his Truth and Grace, in reference to all present and future Trials; and that you may more than conquer through believing,

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believing, in every Exigence you do or may meer be with; till the Warfare be accomplished, and the days of Trial finished, in the Fruition of perfect s Freedom. For my own part, I have reason to bless the Lord, that he has favourably held me up, and carried me along now these many years, since we faw each other, though exercised me with some difficulties, and confiderable Losses; yet I hope, and do think, he has some way or other a Reserve of Kindness for me (unworthy me) and mine; for the Earth is the Lords, and the fulness of it. And through this Grace I have in some measure and desire, held on still to chuse him for my Portion, as to things present and eternal. As his time was (writing of one deceased) so your and my times are in the hands of God, who is most wife, and to be adored and fubmitted to. The days of our anxious Pilgrimage are running out; the Lord direct our eyes to that ferene unchangeable State, where Sins, Fears, Temptations, Turmoils, and Difficulties will cease for ever: To the Care, Counsel, Comfort, and Communion of whose gracious Spirit I commend you.

1674. To T. M. No 117.

COme time fince I received from you a large, and very favoury Letter, which I do now and then peruse, as a friendly Monitor, and good help for taking the better view of mine own heart; and that Letter, together with the Acquaintance I had with you in London, doth cause me the oftner to remember you with delight. I have understood of your Health by several Friends, which I desire, if the Lord please, may continue and prosper; as I am perfuaded,

er perfuaded, through the Influences of the Spirit of he Christ, and his unchangeable Love, your Soul pro-description. To that rich Grace of Christ, and to his bleffed Conduct in all your Concerns, I commend you, &c.

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1674. To H. W. Nº 118.

D Emembring that ancient Amity and Respect It that was heretofore between my Father and your felf, and the continuance thereof for a long time after his Decease, between your self and his Family; and being not at all conscious to my self, that I have for my own part hitherto merited, much less designed the Suspence of that good Will; but being still heartily defirous of your Welfare, I am, though distant in place, yet as occasion presents, often enquiring how 'tis with you; and understanding that your days are yet drawn forth, and that your Pilgrimage, though under much infirmity of old Age, doth yet continue, I was willing to evidence my real Respects unto you by a Line or two: and as I do not doubt, but that your general aim throughout your days, have been to employ your Talent in the Service of Chrift, while strength and time permitted; fo I earnestly desire, that in the Approaches of a Diffolution, you may find that fulfilled to you, which David prayed for; viz. That the Lord would not leave him in his old Age, when Strength faileth, Psal. 71. 9. The same I desire for you, even that you may now experience the refreshing vertue of all those Gospel-Truths which Christ hath so long intrusted you with, as his Messenger unto others; that you may have the Merit of his Satisfaction and Righ-Z 2 teousness

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teousness applied, for your perfect Absolution from all Sin and Guilt; the Influence and Conduct of his Spirit, to water and steer all your Meditations. thoughts, hopes and defires; the Confolations of his Grace and Love, to fweeten your Travel through the Valley of Death, and give you at last a refreshing Arrival at the Throne of eternal Rest; and there harbour you, after all the Incumbrance and Warfare of this present state, in the Fruition of his immediate Presence, without spot in Jesus Christ; the Glimpses whereof I heartily desire you may beforehand partake of, as an Earnest of that great, full, and perfect Revelation and Enjoyment, when Time shall be no more. So with my hearty and unfeigned Respects, I remain yours in Truth and true Affection, &c.

1674. To H. W. Nº 119.

Received yours of the 25th past, which was exceeding welcome to me; and therefore I return you hearty thanks, both for it, and your candid Acceptation of that Token I sent you; being an Indication (such as it was) of the respect and value, which from my very heart, and that deservedly, I bear towards you. Your Letter written, as I see, with an aged feeble hand, I have read over with great Acceptation, and account it to me the same as a precious Balm. I understand that Mr. Oxenb. after a very small time of Sickness, in a few moments space departed this Life: And thus we are dropping away, hastning towards a Dissolution; where the eye that now seeth us, shall see us no more. Bleffed be that Redeemer, who will not call home any

of his peculiar number before he has finished the defign of his Grace, and the purpose of his Will by them, and in them. And blessed are those Souls that are, in any faving measure, helped by his Spirit to creep out of themselves, into his heart; and in that Union partake of all the Benefits, of his Death and Purchase, both for present Grace, and hope of Glory. In which number I am undoubtedly persuaded that you are included; and that you lie under the Aspect of that Divine Goodness and Love which will feed the Oyl in your Lamp, and cause your Lamp to be ready trimmed and burning; that so when the Bridegroom comes, and calls you off to Immortality and Life, you may be able to fay, Loe I come, for all is ready: Such a readiness the Lord grant also to my poor Soul. To his Grace and Fayour, and the Consolation of his Spirit I commit you, and rest, &c.

1674. To E. D. Nº 120.

Let your Consideration seed on the quickning Truths of the Gospel; slying to, and relying on Christ, who is the Arm of the Lord; rejoycing in him who requires you to cast every depressing burthen from your self, upon him: that is true Gospel-Method, and you shall not be disappointed. Faithful is God, who hath called you into the Fellowship of his dear Son, and thereby you have ground of Boldness to enter in within the Vail, and he has promised you shall never be cast out; for your Iniquities, he will remember them no more: and though the Cross be somewhat difficult to bear, yet the Reserve at last will fully recompence all; and therefore lift up your Z 3

head, for Redemption is coming. We are troubled at the Troubles the Churches meet with inand elsewhere. 'Tis a sad day when the Word of Salvation comes to be suppressed by Souls that must perish without it: Our business is, chearfully and humbly to prepare for greater Shocks. Nearness to God in Christ is the safest and sweetest Sanctuary.

1675. To E. D. Nº 121.

Have not received any Letter from you for di-I vers Weeks, which is not a little afflictive. You are upon our hearts, and we cease not the particular mention of you in our Prayers. Sometimes I fear your Body lies under fuch extremity that you cannot write; and fometimes I am willing to relieve my thoughts by supposing, if it were so, I might at least, have a Letter from S. H. But though I know not your present Case, yet I know my God and your God has you under his own Love and Care: His great design for his own Glory, and your and my Good, is to instruct us, and lead us into the Life of Refignation, and Dependance fingly and fully upon himself: saving Light, Faith, and Truth is the very Lesson he is calling upon me, and drawing me to own; and Oh for some good Proficiency in this Learning: nothing fo fweet, nothing to fecure, and nothing so compleatly advantagious. I left the Lady 7. this Afternoon, very near, in appearance, to a Diffolution, and A. P. breathing, and waiting for her Change. Happy Souls, who chuse that part that shall never be taken away, but abide through Death, unto Life in Perfection, &c. I doubt not where you are, but you will have the good Presence of God, that

that is both a Sun and a Shield; and withal, he will with-hold no good thing from you, feeing he has given you to his Son, and his Son to you, who will cause you to have an upright scope towards the Law of that bleffed Relation; which is the Condition of that Promise. To the Shadow of whose Wing I commend both you and my Sifter, longing to hear of her Recovery, if the Lord please; but she is in a Fathers hand, and under her Fathers care and love: in Sickness and Health, living and dying, nothing can come amiss to those that love him, and sell themfelves perfectly away to him; as I am perfuaded the has done; and can rejoyce in that bleffed Bargain. A Contract made by and through Christ, the faithful Witness, and watchful prevalent Advocate; and however outward Dispensations and Providences do work, they will work together for good, because his Love, Mercy, and Truth endureth for ever; where the Eye of his Favour once fixeth, he never takes it off; the tokens of which Favour you have. through his free Grace, had some taste of, that thereby you may be led, and helped to hope perfectly to the end, and humbly rejoyce in the Hope of the Glory of God, in what method soever he is pleased to act in the way of his fatherly Discipline. He is omnipotently, univerfally, and continually good in himself, and in the Communications of his Goodness to his People; waiting in him, and trusting in him. To him I commend you daily, and with him I leave you, &c.

1675. To B. D. Nº 122.

IN my last I acquainted you of the weakness of my, Daughter Elizabeth, at which time she continued with an intermixing of Revivings now and then, and much refreshment as to the state of her Soul, and things eternal; and in the Doctor's Opinion, in some good hope of Recovery, until the 5th Instant December, being the Sabbath Day: and then the Doctors faw that the Lord had determined otherwise, and that Evening he called her to himself. The loss of whose Company is not only a piercing Affliction to my felf, &c. but lamented by divers others, who had experience of that worth which God himself had graciously beautified her Soul with. He is most wise: Oh that he would cause me distinctly to hear his Voice herein, and to improve it to the utmost use he intends it for. It is your own Affliction, that you are by the Providence of God, held there fo long, at that distance from us, under so many Trials of your Faith and Patience on every hand; which as the Lord is pleased to help, I am with my weak measure, often presenting before him, that he would bear up your heart, and affift you as he hath hitherto done, to go through the relidue of your Exercise in this Pilgrimage. And commending you to his Grace, Strength, Counsel and Bleffing, I remain, G.C.

1675. To M. D. Nº 123.

Know you are with loving Friends, and in the hands and care of a gracious Father. Endeavour

to refresh your Soul in the thoughts of him and his dear Son, and in the Promise that all shall work together for good to you; for he is faithful that promised, and his ways have been and will be Mercy and Truth towards you. Love him, believe him, and be careful in nothing but how to please him, and say, Shall not I drink of the Cup my Father gives, &c. Hitherto the Lord hath kept me, and I want nothing more than his sanctifying and gracicious Presence with me all along. Travelling work doth greatly disorder my thoughts, as to that savoury Composedness which I long for. My poor Soul greatly suffers by the toil somness of Travel; yet still The Lord is good, and his Mercy endureth for ever.

1676. To J. L. Nº 124.

Come years have now passed without the Inter-O course of any Letter between us. I should be glad our old Acquaintance might not quite die, while we live and continue here. How 'tis with you I know not; but for my own part, I have and do pass my Pilgrimage here thorow a Thorny Wilderness of Cares, Difficulties and Temptations, all along; and do expect no other, till I leave my finful Nature, and a dark, defiled World behind me: for I have abundant daily proof that this lower State is not my Rest, but I wait and hope for that Rest which remaineth. I am stricken in Years, being now in the 64th Year of my Age; and through the Riches of free Grace (and that alone) failing towards the end of Time, under the Hope of Eternal Life; and through the Goodness of the Lord, do yet enjoy the Company of my dear and fuitable Yoak-fellow, as a Helper

Helper and sweet Companion with me in my Voyage. I had also a gracious Child, my Daughter Elizabeth, whom the Lord eminently prepared for himself, and then translated her hence: and God has lest us one little Branch; the Lord grant she may love to tread in the good steps of her Sister, and enter at last into the same Rest. I heartily desire it may every way go well with you; and that though distance of place hinder our Converse here, yet we may at last see the Face of Christ, and one another, in the perfection of Purity, and sulness of Joy, in a better Country.

1676. To C. S. D. Nº 125.

Understand by Mr. F. that you are all in health; I long may it continue, and well may your Time and Health be improved. And as to any Counsel that I am able to give you, 'tis far short of what you do or may receive; not only from the folemn Ministration of the Gospel, by the faithful Dispencers of the Word, but also by those excellent Books, fit for Meditation, Use, and Application; of which I suppose you have many lying by you. Only I would fay this; The chiefest part of Religion (that which in Scripture is called the Kingdom of God) lies chiefly in heart-renewing Power; whereby the Throne and Dominion of Sin is broken with daily Warrings. against it, and daily labouring to be free from its Captivity; and to that end there is a necessity of the Conviction of our finful (yea, damnable) Condition by Nature: and that not only in our own Opinion and Judgment, but in real view, sense, feeling, and inward Operation and Exercise; that so the knowledge

ledge of, and Interest in Christ may appear indispenfibly necessary, and perfectly desirable, as a Propitiation for Sin, and to translate the Soul into the pure Image of himself in this World, as the Fore-runner of an eternal Fruition of all that Bleffedness he died to purchase. And upon manifold Considerations, it doth eminently concern you to dig for this Wisdom. as for hid Treasure. You have and may further see what a lean fatisfaction it is, that this lower World doth afford; what a Sandy Foundation it is to build our hope, delight, or dependance upon; and how foon every Flower withers. Therefore daily beg of God Light, Truth in the inward part, and faving Wisdom, to be your Principle and Guide, through the refidue of Time. Unto his Grace I commend you, and rest, &c.

1677. To C.H.D. No 126.

Received your Letter, and delivered that you fent my Brother: both he and I are fensible of the loss of your only Brother. It doth concern you to consider the Voice of God in these Afflictions, one after another; and to improve them so as to make God himself in Christ your only standing Refuge. And certainly, if these things do cause you to turn your eyes directly upon him, and to centre in him alone, you will find him the Husband of the Widow, and Father of the Fatherless. In every trouble our wisest course is, to endeavour to learn what God is pleased to say to our Souls therein; which is to get the hearts of his People more united unto himself by Faith and clear Resignation; for though the things and Persons of this World do wither and fade, yet God himself

is the Rock of Ages; and hath promised, The Righteous shall not be utterly desolate : for in the Fire and in the Water he will be with them, and never leave or for sake them. And therefore I would desire you to endeavour, rather to improve your Affliction by Faith for spiritual use, than to waste away your thoughts unprofitably through Unbelief, in pondering and dejecting your heart under these outward Trials, though they be great. Therefore read and meditate the Word, where provision of Support is made, to answer all Cases of distress. Spread your Soul often before the Lord; open the bottom of your heart to him. Fly to the Blood of Christ for daily Atonement; and give your felf up to him who has faid, Gaft your burthen on the Lord, and he will fustain you: and then you will see reason at length to fay, It was good for me that I was afflicted; and that He or the is bleffed whom God afflicts, and teacheth his Law. Unto him I commend you, praying for you, that you and yours may have the gracious Shelter of his Love and Kindness in every Condition.

1678. To M. R. Nº 127.

I Received yours of the 14th Instant, and have been refreshed in reading those savoury Lines which you were pleased to send me. I read them as if you your self had been conversing with me, and my self present with you; and do acknowledge the kindness of God in dropping down a Blessing upon your Soul, in the midst of all the former and latter Exercises, wherewith he has been pleased to try you. This is the privilege of the Assistance which come from the God of all Grace; viz. That they produce the savoury

voury Fruits of a more indeared hankering after him, Dependance on him, Refignation to him, and a holy Longing that his own most wise and good Will may be accomplished. Mr. T. G. has had a little Impression made upon him by his Journey, and got Cold, which hath not yet left him; but we have enjoyed him amongst us this day in our praying work, in which your self, and other absent Friends were reremembred. So commending you to the Lord, and his gracious Support and Conduct, I remain, &c.

1678. To C. E. D. Nº 128.

T Often think upon you; and look upon it as a gracious dealing of God towards you, not only to prolong your Life to this Age, but also, and chiefly, that he hath crowned your old Age with an unwearied Tendency towards a better Life than you or I have ever yet feen, with that Sight which we cannot here be capacious of. I do hear formetimes by one or other, both of your being in the Land of the Living, and that you walk as becomes an aged Difciple of Christ; adorning the Gospel you profess with a Conversation suitable thereunto. time I heard from you was by our good Friend Mrs. Stubs, who was here but a few days before her Hufband, that holy and laborious Minister of Christ. took his leave of her; breathing forth his last farewel to this present World: and that Body of Clay in which he had served Christ, for gaining of Souls into his Flock, through a long Tract of years, flourishing (I hope prospering) in the great Embassage which the great Shepherd employed him in. death was much bewailed by many, especially by them

them that best knew his Worth, as a great loss to the Interest and Cause of Christ, both in City and Country. The Lord in Mercy raise up more Supplies of like Sincerity, Diligence, and Faithfulness in the Lord's Vineyard. Dear Coufin, the Lord is pleased to use many ways and means to cause us to make the utmost improvement of Seasons and Onportunities of Grace, and gives many Motives thereto; amongst which this is one, that the Prophets do not live for ever; and therefore he requires us to make speed, while the day of Grace, and while the time of Life continues; that we may not be found naked and unready, when our Summons from hence by Death shall be fent us. I have not arrived to the length of your days, but the effects of old Age are much upon me, and the shadows of the Evening have begun to appear; therefore, as it is always, so especially it is needful for you and I, that are almost at the utmost bounds of our time, to look into, and much to strive after the real and effential parts of Godliness; which lies much in this, viz. To ponder the Corruption of our own Nature, and the Contradiction that it stands in, against the pure Nature of God, and his revealed Will; till we arrive at fuch a Self-Abhorrence, and Dispondence of any Relief which we can derive from whatever we are, or whatever we can do, as of our felves; that we may betake our felves entirely and perfectly to the Grace revealed in Christ; casting our Anchor of Hope there, and there only; flying to the Merits of Christ, and his single Righteousness; in the vertue, and under the Covering whereof, to appear before him, when all Flesh shall stand and receive their unalterable Sentence: that then we may have the comfortable Happiness of that good Word, There is

present add more, only this; Let none of your past or present Troubles, of what kind soever, hinder your rejoycing in your gracious God and Saviour, who hath sed you all your Life long; and will be your God, and your Guide; and (as I am abundantly persuaded) you will find him, according to all that he hath promised, your exceeding great Reward, when the days of Rest and endless Resreshing shall come. I commit you to the gracious Guidance of God, and the comfortable Fellowship and Communion of his Holy Spirit. I pray for you, and desire to be remembred also by you, in your Prayers unto the God of all Grace; even our own God and Father: Under whose Wing I desire to leave you, and remain, &c.

1681. To C. E.D. Nº 129.

Od has been pleased to continue your Life unto a great length of days; and though your outward Man hath been withering (yet, blessed be God, I perceive) your inward Man hath been assisted by his good Spirit hitherto, to make a happy Voyage to the Haven of true Rest. The Lord in Mercy accompany you through the remaining part of your Voyage, till you enter safely into the Harbour, and be settled in the Mansions which Christ is gone before to prepare for you. I have my self much Instrmity of Body, and am in daily Combat with the Corruption and Vileness of my own heart; from which I hope, through the Riches of free Grace, to be ere long delivered: and I have an abundant hope, as to the same concerning your self. Cast your eye upon the great Mediator, roll your self upon him; for he

will never leave you, nor forfake you. One days Communion with God without all Sin, in that Heavenly Country, will make you full amends for all the difficulties you have passed through in your earthly Pilgrimage. And though I am not like to fee you in this World, I hope, through the Grace of the everlafting Covenant, to fee you where there will be neither Sin nor old Age, &c. to moleft either you or me any more. Dear Coufin, the Arms of Divine Love. Grace, and Mercy be continually embracing you. I can now add no more; but do commend you into the hands of that God, whole I am perfuaded you are, and whom you ferve. My affectionate Respects to your self, and all your Relations, and that Seed of God which he hath been pleased to plant in your Neighborhood. I remain, your affectionate Kinsman, and Brother in Christ, &c.

1682. To B. D. 130.

I Received yours from Tunbridge Wells, &c. and I think, those who advise you to be as little thoughtful as you can while you drink the Waters, do give you friendly Advice. It may much concur to your health, to be rather chearful, than to be ferious in the use of them; for I know you have that matter within you(through the Riches of Grace) to render you chearful in the Lord. We must remember our Bodies, as well as our Souls, are redeemed; and the very Body of a Believer is Christ's more than his own; and what you do for the support of the meer Body is acceptable to God, and especially under that Infirmity which you chiefly went thither for. The Lord bless the Means which his Providence hath directed you to, and be always with your Spirit, &c. Speeches

Speeches and Prayers of Mr. Henry Dorney, in his last Sickness, from the 11th of March, 1683, to the 25th of April following; when he died: being the Seventieth Year of his Age.

Am paffing, and I long to pass (meaning through Death.) O Faith, Faith, that would bring down Heaven to Earth, and carry the Soul up to Heaven.

I would willingly go out of Self, and place the Soul wholly in God; he calls me to come away, faying, Gome up hither.

To a Friend, as whether Satan troubled him; he answered, No, not at all; Christ doth not suffer

him fo much as to peep in.

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To the fame, faying, What Counsel would you give us? His Answer was, Give up your selves to God perfectly. Walk in the purest, strictest, closest Converse with him. Be in the Life and Power of Holiness; and that will Steel the Soul against all Temptations and Difficulties. And let things be transacted throughly betwixt God and the Soul, as if you were to appear presently at the Bar of Christ. And let this be done incessantly.

To the fame again, asking; Sir, God feems to deny his Blessing upon the Means for your Recovery, and you are not like to continue long with us: He replied, Blessed be the Lord, Blessed be the Lord;

It is some Refreshment to me to think that the comfortable Minute of my sliding off is so near at hand. The Saints and People of God that ever lived besides *Enoch* and *Elijah*, pass'd through Death, and it is needful it should be so; for then all Dirt and

Filth will be carried off.

And to one speaking to him of a good Conscience. he faid, Ah, how many are there that are now laying in Matter, that will be one day wringing of hands, and diffress of heart unto them. O my unchangeable God, bleffed be his Name that ever he treated with me; and that he gave me time and Grace to transact things betwixt him and me; and though now I can do little, I am persuaded he loves me, because he hath made me to love him. I have received a Sentence of Death in my felf, and I wholly acquiesce in God's Will therein; yet if it please him that I should live any longer, I desire it may be with greater Spirituality, and more in the Life and Power of Holiness: for I would not live one moment longer than that I may fignifie fomething; for in the Case I am in, I signifie very little. I am in Deaths often, and which will be the concluding one I know not.

He farther took occasion to complain of the Formality and unedifying Walk of Christians, their not pressing on to spiritual things, their not savouring of the things of God when they meet one with another; exhorting them that were then present, that they would more value Converse with such as are truly Godly: For, said he, if I am of another Country, I should value the Society of those of the same Country. As, when I was in France, when I saw an English Man, I presently fell in with him, and was glad to discourse him of the things relating to

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our own Country. Now those that obey the high Gospel-Call, they enter into another Country; out of the Power of Satan, into Christ's Kingdom; and their Converse should be with respect to their glorious Country: and that there ought to be open-heartedness in the Spirit of Grace, and a Communication of some good thing, when and whereever they meet with each other. And with respect to a particular Congregation, he prayed for them. viz. The Lord keep them in the Faith of the Gofpel, and in a mighty Union one with another; and that they may have God's Appearance in his own Power, to keep that Limb of Christ alive, saved from Division and Pollution, have Wisdom and Truth in the inward parts, that they may be a fweet Bundle unto God, &c.

March 16. To one that came to visit him, he began to weep, but presently checked himself, saying; These are not the Tears of Grief, but of Weakness and Debility; or rather, Tears of Joy. I am very sick, but I have no forrow. I would be uncloathed, that I might be cloathed upon, that Mortality might be swallowed up of Life. And Oh that it might

be now, now.

March 17. To one saying to him, Sir, you are going to Heaven before us; which will be your gain, but our loss: He responded, If my gain thereby were not a thousand times more than your loss, it were an inconsiderable thing, the Change which the Scripture speaks of; but however, My God will supply all your needs, Phil. 4. 19. He further said, I am as a Traveller, that sees my Home a little before me; which makes my Evening a sweet Morning to me. To one taking leave of him, he said, The Lord's Blessing be upon you; we here take leave one of another, but A 2 2 shortly

shortly there will be no more taking leaves; and the next Visit, on the other side of the Voyage, will

be with another kind of Lustre.

March 19. He desired that Job 14 ch. and Isa. 32 ch. might be read to him; which being done, he said, I am going toward the Bars of Death, blessed be the Lord; yet a little while, &c. And demanding what of the Clock it was? It being told him, said; How slow do the hours pass? I speak as one that would fain have time to pass; I would say out of Time. And to another, speaking of the Joys of Heaven he was drawing near unto; he said, I would be in them, I would be in them. To a Friend that was to watch with him that night, he said, You are come to give me your helping hand, your Christian hand, at the going over the last Style; I thank you? I know that there is a Glory that will follow this Darkness.

March. 20. He then spake, saying, The Grave is ready for me, and I for it, blessed be God; and Oh, with what welcome is it to me? How do I delight in it? Oh, the General Assembly, and Church of the First-born, which are written in Heaven; and God, the Judge of all, and the Spirits of Just Men made perfect, that I am going to be with. Christ hath stopp'd the Mouth of the roaring Adversary (meaning Satan) that he doth not encumber me in the least; and though I have the same matter within me as others have, yet Christ holds him fast, that he hath no

power at all to trouble me.

March 21. Speaking to a Friend, he said, I am like one hurrying towards the Head-Quarters; I long vehemently to be gone out of this present state, and that God would say unto me, Gome away, Come away,

Come up hither.

March 22. In the Morning he defired Joh. 3 ch. to be read; and at those words concerning the Change of a new born Soul, he faid, There lies the Touch. And at the two last verses, he said, There is the Clinch. After that, he proceeded to speak to this effect, viz. Ever fince the Lord, in his free Grace, took hold of my heart, I have had a fincere Reach after him, and a Love to him, and I have not dallied with him. I have in some measure walked before him in truth, now these scores of years; and he hath made me to find no ease, nor to take any rest any where but in himself, and in being near to him; and what I have done all along, hath been in truth, and with an upright heart. God and I, we were both agreed; he mine, and I his; his Concerns I took to be my Concerns, and mine were his; and I could never take Content in any thing but in him; I could get no comfort in any Duty, in any Prayer, in any Ordinance, but in getting nigh to him, in refigning up my felf to him, in closing with him, and in having my Soul brought over to his Will.

March 24. He faid, I know the Lord minds me;

I can do but little, but yet I love him.

1683. March 26. He said, What a poor pitiful thing is a dying Creature? There is no Death in dying; one good lift would set me free from all.

March 27. Then he faid, I am useles, as one out

of the World; I cannot manage thoughts.

March 31. Finding himself very weak, he spake, saying, Thus a poor Life expires, blessed be God; I am as an Hireling, drawing towards the Evening of the day. What shall I say? When, when, when, when? With his eyes looking upwards.

April 3. He faid thus, I have layen fo many days and so many nights, and the days have been even as

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nights

nights to a poor dead thing; but I believe all is in love, in tender love. I have been taught in the Go-fpel God's free Grace in Christ, and I fasten and cling on that, which is all I can do. I languish in pain: here are all the tokens of a Dissolution, and yet no Dissolution; and how long the Lord may continue

me thus, I know not, but the Lord is wife.

To some Friends near him he said, I desire you to pray to the Lord for me, that he would give me a fit measure of suitable Grace; and that he would preserve and continue it. I earnestly desire you to pray that I may be preserved so as to do nothing unbecoming my dear Lord. Then he proceeded further to fay, Christ will lose none of his; he will ransack Heaven and Earth, rather than any one of his shall miscarry; yea, it will pain him to lose any part of his Flesh. I have been like Jonah, in the Whales Belly, now for many days. Again he faid, Christians are never more like themselves, as Christians, than when they are in Converse about spiritual things; things above; and there are no Relations to be compared with spiritual Relations. After that he faid, The Lord hath postured my Body unfit for the Means applied for its Cure. To one speaking to him, Sir, you are going to a bleffed Eternity; and what would you have us to do in this wicked World? He replied, Get into a holy God.

April 5. He expressed himself thus; I shall have liberty, I shall have liberty; Good, good, good is the Lord: These things will have an end, they will have an end. After that he would have Joh.4.ch. read to him; which, when read, said, The Lord help me to ponder it. After which, he would have Joh.5.ch. read; For, said he, all is good News: which, when read, he desired in like manner the 6th Chapter sol-

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lowing to be read over; after which he spake thus, Here we see what a great deal of work our Lord did in a little time, and take him for your Example: Be nimble in your actings in getting him to be yours. You see the Case of a dying Friend: I have endeavoured to live Jesus Christ, and to be found in him, both in Life, and in Death. I desire that you (speaking to Friends standing about him) will make it your Request, that I may never be ashamed of my Hope, and that I may have an abundant Entrance given me into the everlasting Kingdom: and the like I pray for all the new born of God.

April 11. He spake to a Friend near him thus; There wil be huge doings shortly; God will be known as he is. Pray look up to God, that I may have some distinct thoughts in Consideration; such

as may be profitable.

April 13. He said, I have none but thy self, O

Lord 5 How long, how long?

April 14. In the Afternoon he groaned fomething much in his Sleep; and awaking, faid, I have had fome trouble in my Spirit. This dogged Enemy (meaning Satan) would make me very wretched, and fo I am. Upon which one by him replied, 'Tis recorded in Scripture, My Covenant will I not break, &c. And he faid, I know he will not: but this Enemy is so dogged, that when I begin to fix my thoughts on any good thing, he endeavours to disturb me, that I cannot maintain my Communion with God as I would, To D. P. his Physician; telling him that God feemed now to be taking of him away; he presently replied, Blessed be his holy Name, he leaves me not; and he will never leave me. he further faid to him, I thank you for all your great kindness; the Lord return it you, giving you in his Aa 4 VCTY

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very heart. After that, said, I have heard and read much of Death, and the Attendants of it; and now I come to experience the very thing it self, even what that great Change is. To another dear Friend he spake thus, It would be a great sight to see two mighty Angels make a bussle together, having equal Assistance on the one side, and on the other: But what will it be to see the God of Angels setting all his glorious Retinue in Battel Array? This ere long will be seen; and the Gospel will not be handled only in Pulpits as now, but the Glory of it will shine far and near; filling the whole World

with its Lustre.

April 15. In the Morning he uttered himself thus, I lie at ease, and my Soul shall dwell at ease. If the Lord would have me to be the last Man that should suffer in this World, I would, through his divine Grace and Help, willingly submit to his Will therein. However, if it might be, I have an earnest longing to have now a Cast given me into the other World. In the Afternoon of that day, about two of the Clock, he began, as was observed, to speak more distinctly, and with such an even audible Voice, that it was noted down verbatim as he spoke, viz. Oh, how good is it to get into God. How good is it to have all the terms of the Covenant of Grace ratified between God and the Soul. Lord, let thy Righteoufness be my Lodging, my Delight, my Joy; let me have sweet and intimate Communion with thee. Thou hast called me, O Lord: I come to thee, O Lord, I come to thee; let all the Grace promised to thy People in this passage be given to me. Temptations are many, Vanities are many; away with them, because Christ came to remove all Vanity, to remove all Sin. Oh let thy Truth, let the Sealing

of thy Word be to my Soul as refreshing Waters of Life. Oh for folid Acquaintance with thee, intimate Communion with thee, as between Father and Son; as between thee, and one that is thy Child begotten of thee, now at the end of all things; Oh, thine forth. Temptations will be working what for ever they can; Now, Lord, glorifie thy abounding Grace; Now, O Lord, let the Grace of Christ shine like a burning Lamp: Now let me be as one climbing up to the top of the Mount. Be with me, and with them I leave behind; and let them be found in thee in the day of Christ. And Oh, let the Majesty, Greatness, and Solemnity of spiritual things be kept up in the World; and let Christ reign, and be very conspicuous, and his People also, and let him fave his Church, and redeem it: Be with all thine. I cannot pray as I should: But wilt thou who openess the mouth, and fillest the heart; wilt thou who knowest thine own Mind and Will; wilt thou accomplish all the defigns of thy Grace to thy own Glory, and fulfil the defires of all that fear thee, and all in Christ?

My own God, my own God; and may I have no other God but thee. My gracious God, now be with me. Lord, what thou dost mean, reveal it to me in thy good time, and let me be significant for thee some way. Here I am even bound up, having no strength, no capacity. If I be for another World, reveeal thy Mind. Now I am incapacitated, I cannot think thoughts consistent one with another; I am as one in a great part dead all the while I live: But, Lord, let me be a living Server of thee, who wilt have living Service from all thine. O Lord, be the Conductor, the near Conductor of them I leave behind me. Carry my Yoak-fellow in thine own Arms, and our Off-spring with her; and be with my graci-

ous Friends thou hast made to tender me; and let them be glorious in this World in Holiness, and be bound up with thee for ever in the Covenant of Grace, into which thou hast called them. Let my poor Friends that have loved me, and have feen but little Grace; something it may be, they have seen. through thy Goodness; Oh be with them, and make them grow abundantly. Let thy Glory arise, hasten it; let the Kingdom of Christ be exalted. the days of this Darkness may be blown away; and let there be a mighty coming in of Truth, Holiness, Sincerity, and spiritual Light and Manifestation, that there may be a mighty Child-like Spirit in all thy Children. I delire all these Petitions in truth. Let thy People be the Wisdom, the Truth, the Joy of the Earth. Be with me, and be with all thine; and this I beg in the Lord Jesus. Let thy good Spirit come upon all thine; Oh, glorifie thy felf now and ever. Oh, let thy good Will be done; Oh, let thy own Will be done: Let my Will follow thy Will, as the Thread follows the Needle; and let it be so eternally. Let my Soul believe every word that thou hast spoken shall be accomplished. Thou wilt never leave till thou hast made thy Name conspicuous, and all thy People rejoyce. Oh why, why, why may not the flow coming on now make hafte? Oh, why may not the Growth of spiritual Wisdom be fprouting forth with great Improvement, as being the very Operation of the Spirit? Why may not Love to thee come and damp all other Loves? Why may not the Observation of thy Love thou shewest me be powerful, and transforming of my Soul? Why should I lie back? Lord, I am not sanctified at the rate thou usest means for the same. Oh, that I might have more of the Spirit; much, much more; and

and may see the Power of God from Heaven mightily changing me. Oh, let not thy Spirit be wanting. Oh, let Truth and Power be given in. O God, fill the World with thy Spirit; that thy work may be done tidily, tidily. Oh, let there be a nearness between thee, and the Souls of thy People. Oh that never that dull Spirit in Religion may come into the World again, a God-provoking Temper of Soul. Oh, that thy People may judge of their love to thee by the very Out-goings of their Souls to thee; and account nothing a Token of Love to thee, unless the Soul be, as it were, in some Surprizes of being thine, joyned to thee perfeetly; as if it were about to be carried out of the World. I have been a withered, dry Branch; Oh hasten a Spring-time in one World or another. Thou hast given me Truth in the inward parts, I bless thee; but there is no Answer answerably. I wait now, I wait every day and every night; a poor Waiter I am: O Lord, be found; Oh, let God be glorified. Oh that I might fee Religion to be fomething. I have professed Religion scores of Years, one after another; and yet to have got no more of the Glory of the Grace of that Religion(methinks)doth import, that the Devil hath a strange debilitating power; but God is pleased to leave him, to put a slur upon the Glory of Christ's Church in the Life of Grace, and to make the ways of God feem not fo exceeding different from the way of Flesh as it is; and all this for Trial, and all this for Shame, when the eyes of the fpiritual Mind be a little opened. Oh, when a little fatisfaction is got, that there is truth of Grace, how doth a feduced Soul nuzzle it felf in that, that it is fafe; and doth not make out for a great Progress in Grace and Holiness. And if God should leave that Soul

Soul at last, under those terrible Trials that may arise from thence, it may shake, and put it into a terrible Consternation. Alas, never can I sly too far from that devouring Lion; never can I sly too soon.

April 16. Ah fweet Grave, where I shall not need any cooling Drink. Being spoken to from a near Friend, viz. I hope the Lord will give you in, of himself, some such Prospect as he did to Stephen, when he was leaving the World: He replied, I have a little fight of him, and I find no dark passage to the enjoyment of him. To another Friend he said, He that hath you by the hand will never leave you. To a near Relation he spake thus; Say to your Soul, I have a Fountain that will never dry up. My Lines are fallen to me in a pleasant place; yea, I have a goodly Heritage. There should be frequent fondnesses between God and us, as Children towards their Parents. He farther declared, that though he had an earnest desire to be gone hence, yet if the Lord pleased, he could be content and willing to be the last Man in the Brunt of Suffering for his sake and Name in this World; or words to that effect. Again he spake, saying, OLord, come quickly, come quickly: answer me by thy self. My wise God is still pleased to continue me, though there are no figns of a Referve for further Service to him in this World. I bless the Lord for his Goodness towards me. The Confolation of God is no small thing; it is no small thing, it is ftrong Confolation; the Confolation of Christ is a great thing.

April. 17. A Friend taking his leave of him, faying that he was going to visit a Person of Honour, he spake to this effect; Pray remember me to my Lord; and tell him that I am an Expectant, hoping

for a Meeting where we may dwell for ever.

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April 18. In the Morning he foake, faying, O Lord, how do I pass through nights and days? O wife God, and dost thou (speaking to himself) account him fo? Lord, make me to account thee wife; and good Lord, pardon me, and receive me. happy day that is coming; O bleffed day that is coming: I pass through Death, unto eternal Life. After that he faid, The Captive shall return, there will be no Captivity. O fweet Redemption! Much of our Heaven here lies but in a little talk about it; and when we speak a word of it, we have scarce a Thought suitable to the greatness of it. Some space after he fetch'd a deep Groan; and with his eyes lifted up, and his Right hand stretched forth (as if the pains of death were upon him) he faid, Sharp and welcome, Sharp and welcome. And a while after he faid, praying; Lord, let me not die with any Guilt upon me; but leave it all behind. Oh, let not any Sin remain in me unrepented of. Let not any Concurrence with the least Guilt be in me. Let there be upon my Will an edge of Hatred against every Sin: Create it in me now. Thou can't make me to delight in that that is contrary to my own Will Oh let thy Will be pleafing to me, and let my Will be every way according to thy Will. Let not the Agonies of Death be too terrible; let not the Surge of it be too terrible to me, nor to any of the Race thou hast redeemed from Death. Let the Agonies of Death be pleasing to me in Christ. Oh the Dolour, the unspeakable Anger of God: we have not drank of it. O the intollerable Wrath of God, born by that Man (meaning Jefus Christ.) Othe word Travel of Christ: we have took up but a little of it; and that hath made Repentance flight, and holy Care trivial And now, O Lord, thou reckonest with me, for

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for undervaluing of that bloody Agony: Lord, forgive me my Guilt in this thing. I have not been a Christian in earnest as I ought. Oh he that made himself the bottom of all forrow, he suffered infinitely. Oh such a Redeemer, Oh such a Redeemer; alas, how unsuitable have I been to him. Lord, pardon my unsuitableness; I have been as a Beast before thee: I have not come up to answer the Call of that unutterable Grace. And now, O Lord, I cannot stand in the Battel; I cannot, now the Arrows of Death stick in my Flesh; and I cannot bear it without great Concussions of Soul within me. But, O! O! O thou who art the God of all Grace, who art got upon the Kingdom of Grace, and art the Head of that Kingdom, wilt thou now skew thy Glory? Make Death fweet, make the Tendencies to Death fweet, make every step to Deliverance a pleasing step, Omy God. Save thy Worm, save thy Worm, O my God, according to thy Promises made to facob. I hearken what the Lord will fay; he will fpeak Peace in the Blood of Jesus. Sustain me, O Lord; fustain me: Thou art my Friend, as thou spakest to Abraham, thou art my Friend. Dost thou love me? Dost thou at this time love me with thy whole heart, and with thy whole Soul? Dost thou love me more than my nearest and dearest Friends? Than those intimate Relations here, that continue with me in my Tribulation? With a more inward intense Love? with an Infiniteness beyond all these? Lord, let me know that thou lovest me in very Deed; let me know that thou knowest me by Name; let me know that thou hast an eye upon me, more than Doctors and Friends; let me know that every Act of thine towards me is the effect of thy Love. Love me, Oh now, with thy whole heart; Oh make me

to believe it. Help me to apprehend that thou dost take notice of me, and art with me every Moment; with me as to my present Case and Concernment. 'Tis dead Friendship when Friends cannot hear nor fee one another; but fure there is another Friendship between thee and thine, and thou standest in Relations to them. Art not thou my Father? Hath not the Church faid fo, Lord, thou art our Father? Thou art my Husband, my Brother, my Friend; and art not ashamed to be called my Brother: Oh wonderful! Thou begattest me, I am born of thee. Lord, what shall I do with the great things of the Gospel, if thou dost not give forth the Spirit of Faith? O Lord, wilt thou who art Truth, who art Life, who art certain; wilt thou take the great work of my practical Religion upon thee? Thou canst make it to be in Power and Truth unto me, as may answer the very design thou aimest at. I have been praying through the days of thy drawing me after thee. Lord, I would come to that kind of praying, while I am here in the World, as might be adouely Copy of that praying, of that Converse that will be with thee in Heaven. Will Prayer altogether cease in Heaven? No furely. Lord, glorifiethy felf, glorifie thy felf; glorified be God. Oh, Oh that the very Life and Soul of that state then may now be begun. Oh that I might haften to that state. Thou detainest me here in thy Wisdom. I would go unto thee, and into that Life which will most glorifie thee eternally. I would go where Life is, and no I would go where the fullest expressions of the power of Grace overcoming Sinners, may be patent and manifest in me; even in me, who am a poor Mortal There be many things that I have found here that are Likeness to pure Likeness to thee;

thee; and here I have lost wofully my way: Lord, open it. The heart is deceitful above all things, and it will have its working one way or other; but, Lord, I would go where there is Purity, I would go where there is Purity; without Impurity: I would be with thee, Lord; for then I can speak to thee in thine

own Language better.

At about Two of the Clock that day in the Afternoon, he further extended his Speech, as followeth, The old World will be the old World still, it will remain to Eternity; it will be only translated from hence, where it received its Curse, to Hell, to be in Chains of Darkness for ever: but all the redeemed number shall be instated in their Palaces of Glory I am in the very Period of Wonders : I am in the very Period of viewing Death and Life. I am under some Sufferings, and they shall be sweet. And (fpeaking to himself) faid, Thou shalt lie down in thy Bed. And then speaking to God, Thou wile not throw me into the Grave in Anger: thou wild put me into the Grave: Thou wilt not fay, Sleep there in Death; thou wilt fay, Sleep there a little. till the Indignation be over past; till that is inflicted on thee for Sin, which was pronounced; and that that passed away from Christ, shall pass from me Lord, thou wilt not be unfaithful to thy Word. God cannot lie; God cannot forget to be gracious: he cannot forget his own Work. This is that God I desire to believe in, and resolve eternally to cling upon, with the Truth of my whole heart. I have finned, and thou haft pardoned me, and faved me with a high hand. Help me in this hour, take away my fears. The last stroak that will be given, will be by the Devil himself because it is his last Battel; and thou wilt permit him but thou wilt bind him; and

and when thou hast unclinch'd his hands, he shall never clinch again. He is that last Enemy from Conversion to Salvation. Lord, wilt thou, who hast been destroying this Enmity all along, now cause his Enmity to appear to be destroyed, and turned into Powder and Rottenness. O, Have at it, have at it, I pray thee: The strength, the might, the power of the Life of Sin and Darkness. Lord, thou didft promise to plague Antichrist for all the Plagues that he hath plagued thine; O Lord, do thou pour out thy Plagues upon him, whilst thou dost sustain him to be fighting his last Battel. Let him fight his Battel; but let him, O God, drink of the Rivers of thy Wrath along with it. Let the Weak overcome the Strong; let thy People be Lyons, but let the Devil be an enfeebled Enemy. Serve thy felf of all thy Instruments, whatever they are; Lord, let them do thee the utmost Service of their Capacity. Thy proper Instruments, Oh make them glorious, make them glorious both in Qualification and Action: and those that are improper Instruments, that are not Instruments of thy delight, cause them to do thy Will; for all that work that is proper for them. and proper to be used upon thy People, for the intents of thy Glory towards them: fo that the Work of God may thrive in the World, and thy Glory be mightily exalted. O thy Majesty, thy Kingdom. thy Greatness and Excellency! Oh that thou wouldst be wonderfully glorious in thy Actings: Thy Nature is fo, and thy Actings do proceed from infinite Excellency and Glory. Oh, let God be glorified; Oh, let God be glorified. And now thou hast brought me and others forth at the Close of the World; we lay asleep in silence, we were not formed in the Womb till of late, and much of the great Volume

Volume of the World thou hadn past away before we faw it; and now we come at the Close, into the World a while; that we may frand in our Lots, and appear to be the Tokens of thy Remembrance of as, before the Volumes of many Generations. Now thou hast me upon the Stage, and hast had me long; and now thou feemest to be taking me hence. O Lord, thousands of Kindnesses I have had from thee. and thou hast not had from me any suitable Thanks. O Lord, take me out of this Body; fend me into the Land of Truth, where there is nothing but Purity, Holiness, and Righteousness. Sometimes I begin a little to be amazed at my unfurtable Actings towards thee in the day of Grace: But, Lord, thou wouldst carry things forthat I might know my Case, faved indeed. The best of all good things thou hast given me, and thou hast preserved me whole; but alas, I must travel all the way with a dead Carcase, and be within the scent, the stench of it: Ah woful Savour! And this hath made grievous Spoil. Thou favest me; and yet I carry that along with me that is my constant Destruction, as a continual Combatant, till Infee thy Salvation. Thou lovest me all over, and batest the least Sin that is in me all over. And now, Lord, thou comest to shew me what the Issue of these things are. Little thou shewest me; yet that little is glorious. Oh, for the Son of God to come into the World, to be joyned to me in the nearest Conjunction; to assume the same Nature. and to unite me to himself; that he might display the insuperable Power of his own Righteousness, for my Righteousness, for my Justification. We have reason to think the Heavens will declare it, even this, to an Eternity; and this is past upon me. I can hardly endure a little at a Diffolution: But O the

the power, the strength, the greatness of this great Glory; things out of my fight, and but a little before me. Oh, what are they, and where are they that have the whole Shine of the Grace of the Gospel upon them? Where they are thou knowest, and every one of thy number shall know; they are not lost, they are treasured up. Lord help me throughout this little Period of Suffering. Here I am, feeming to me to be just taking leave of this poor Body, that hath been wandring up and down some Years. Dear God, wilt thou be pleased to help me? Thou helpedst me all along; now help me, that I may have such thoughts as becomes an Heir of Life; that my Faith may not fail, that my Soul may not be defolate, that my Mind may not be dark. Lord fave me from the wonted Affaults of Satan, now I know not for how many days, or how many nights thou hast defigned me. Dear Lord, let me have thy special Presence with me, and a heart formed to thy Contrivance; and let me not contrive for my self. I know not the effects of this night. If I shall period my days this night, let it be in Divine Rest. I have no other Period but to be in God, to be in Christ. There is no Issue of this Conslict, but to overcome by the Blood of the Lamb. Now I leave my felf with thee, be with me, and be with all thy dear Zion: Be with that beloved Spouze, whom thou hast redeemed from the Earth; and this by means of the Contrivance of thy Grace in Christ; who lives, and will live, and is the beginning of the Greation of God, and was ever so. There is a Promise of Truth; fulfil it, O true God: My People scall be all holy: verifie it, O God; verifie thine own Truth; thy Word hath faid it, My People shall be all holy. Lord, thou hast a People, thou hast sure a B b 2 People.

People, and thy People thou hast said shall be known? or else there would be no discovery of thy Truth in Promises, of thy Truth in Threatnings: And, O Lord, this thou hast said; that there is the greatest difference between thy People and their Concerns, and others, that ever was. Thou wilt be known in Facob: Now, Lord, be thou pleased to make it known that we are thine; and let it be made known to all. We were tricked and beguiled away from thee at first, but now we are grafted into Life by that, that was not a Slight, but a Reallity; the mightiest Reality that ever Sun, Moon and Stars saw, that ever Angels faw: that is the thing I yearn towards. I rest me in God here a little while; I am in the Spirit, waiting minutely, momently, when he will fay, Come and retire to be with me eternally. I should see the Door a little aslope, a little ajar; he hath promised it no where as I know, but in a way of opening; yea, wide open, to give Deliverance, because his very heart is in it. With him are no half-opened Doors, nor half-hearted Entertainment. Yet a little while, and we shall fay that Pulness is come, and the Compleatment of all. All Israel shall be saved; and that will come on creeping apace: now, now it is coming to me. Oh, now let there be no blind Child of God; Oh, now no lazy Child of God; Oh, now for minged Saints; Oh, for those that mount and soar, that may answer what hath been promised in the Book of the Revelation: The Spirit will have a time to do it, when Sloth shall be by the Spirit of Life turned into Industry, when the Love of God shall be seven times more, when the Glory of Christ's Image shall be as when the Sun shineth seven times brighter. Will God always be fcarcely known in the Earth? Will the

the God of all that Grace that shines in Men, he. himself obscured? No. no. How kind is he to poor Sinners in this dim state? He longs to be glorified, and to glorifie himself; and his Children shall be like their high Calling. And, Oh, that this might make my Soul infatiably longing for this Purity in its fulness: I adore him for any little Thirst. good time, when the Heavens shall shrill with the Voices of all the Redeemed Hearts and Tongues. the Melody, when every redeemed Tongue shall be able to speak to the hearing of the ends of the whole Heavens. O the Melody of that great day, when Saints and Angels innumerable shall be the Pronouncers. Oh, never fuch Melody; Melody that may be heard Millions of Years, Millions of Miles. O Lord, keep me in my present work, till thou callest me to future work, and prepare me for the glorifying of thee for ever. Help me in this instant; help me, leave me not now; help me through this Thicket graciously. Lord, graciously deal with me at my Diffolution, that nothing but Actings of Love and Grace may be shining upon Me. I leave me with thee; I defire to do it perfectly.

April 19. He spake to one that had watched with him the foregoing Night; You see how it is with me. You are young; the Lord affect your heart with a true sense of your eternal State, that you may not be befooled of your immortal Soul, by a tempt-

ing Devil, and a tempting World...

Some space after he took occasion to say, It makes my Soul ashamed within me sometimes, that I have had the whole Book of all God's Promises and Covenant before me, and do believe that there is mine Inheritance; and yet to be in such a posture as I am. Alas, to be made the Ghildren of the Most

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High, and to live like Fools; it should make the Soul long to have the utmost of the Grace promifed. I expect every night, and every day, and every piece of a day to be gone; that when-ever any Qualm comes upon me, I am ready to think this is the time; and yet I find in my felf a natural Reluchancy against Death, that I would, and I would not; but where-ever my Damp, my Black, my Disquiet is, it ariseth from some Tardiness in my Soul to my God. I have a great defire to be freed from my Burthens, and to be in that State I greatly long for; but yet I would willingly that God should pitch my Stakes, and determine the matter. God's Wisdom and his Goodness goes together; for God's Attributes do not cross one another. I ought to have a Manly Walk with God: it is not a crouching, crimbling, childish, foolish, unexpert Walk. By Manly I mean, to weigh things as they are in the grave Discovery of Scripture. Surely I long to be in the Fountain, to fee it, and be for ever in it.

To one asking him how he did, he faid; It is a great Mercy that my Mind abides in any Conjuncture; and that the Wheels of the Clock do not fall all out of order. I cannot now converse, but I think the Trade (meaning the Heavenly Trade) goes on; and the Lord make it a smart Trade. Lord, teach me how frail I am: all things are best known by Experience; as Learning is obtained by

Observation, Rules, and Precepts.

April 20. Finding himself exceeding faint and weak, said; I could now lie down and say, This is my last (if the Lord saw it sit;) having much ado to retain Life.

To a Christian Friend that came to visit him, he said; Blessed be the Lord for the Covenant of Grace,

and the Surety of that Covenant, where our flay is; All Goodness, all Mercy, all Peace, &c. The way and method God takes, he himself hath cut out, but what his scope is in this my present Case, I do not know.

Afterward it being told him of the death of an aged Relation, who lived to above fourfcore Years, he spake to this effect; Is he dead, with whom I never had the opportunity, seriously to converse with in the things of a spiritual World? Surely this is the time to do any thing for God, and to be helpful to others. The Lord bless the Providence to that poor Woman, his Wife.

To another Friend taking leave, and faying, The Lord be with you, I hope he will carry you to your Journeys end; he replied, I hope he will: I believe

he will never leave me, nor forfake me.

To another poor Christian he gave this Counsel; Cling upon Christ, and he will never leave you. I cannot say much, but be sure of that; follow hard after Christ, and he will never leave you: That is all my Experience, all that I have been a learning of the Truth and Faithfulness of God these scores of Years. Only love him, only obey him, entirely seek him, pray to him much; for that is the only likeliest way: and I never heard of any that did it faithfully, and was lost.

Then he prayed; O my God, be near me; fuffer nothing to miscarry, through the All-sufficiency

of thy infinitely great Grace.

To a dear Friend that came to visit him; telling him, that he was very much upon the hearts of the People of God, who prayed for him; he replied these words, That one heart of Christ sets other hearts awork. He farther said, I am glad to see you, Bb 4

upon account of former Intimacy; but I chiefly rejoyce that you have found the same God in Prayer that I have done, and that you are hankering after the same Fountain and Spring, and cannot live without it; as God hath given me also an unwearied Reach after: and upon these Grounds I am glad to see you. My dear Friend, fare you well: the Lord

be with you.

To a Relation he spake thus; Spring to Heaven, though for your springing, you spring out of the Body, and leave it behind you. Let us look to it, lest you and I fall short of our Hope: Multitudes of Professors standing aloof off, have lost their way; they have lost their work, they have lost their end. Our opportunity is as clear in our hand now, as ever it was in the hand of David, or Paul, or any of the Saints of God that lived before us. Oh, how do I love to see Grace grow in Friends, in Relations!

The Lord be with you, and carry you, and make your Affliction to be a fanctified Affliction; that in a little while you may not have any burthen, but may see your Salvation, and have it.

April 21. To another Visitant he spake thus; I may not stand wondering (meaning in reference to his long Sickness) but yet I may wonder indeed, that ever God made me a Man, that ever he made me a rational Creature, that ever he brought me forth into the World, where the Gospel was; and that he hath told me, that he will save me for ever: Oh, that I could wonder, admire, and adore it. You duggle up and down, and so I have done heretofore; and here we walk over but a little Ground; and if we obtain little or much, it is but a little got in a little Ground, and we have therein trouble. But, Oh, what is it to see over the whole Heavens, and

to be every where in God, and in Christ? In all other good things relating only to this Life, all the pleasure we have in seeking them is, to think how pleasurable they will be to us, when obtained. But the delight and pleasure of spiritual things lie much

in the very feeking of them.

April 22. Being the Lord's Day in the Afternoon, to a Friend that came to see him, he expressed himfelf thus: The Doctor hath told me the lightsomest News to day, that he hath told me a great while, in acquainting me that there is but little hope of my Continuance long in the World; but the Afflictions of God's People lie near my heart. Oh, to be filled with the Spirit three or four hours in Prayer for the

Concerns of Sion.

He farther spake in his particular Case, &c. thus; What if they that have feen me shall fee me no more, if he fees me, that hath feen my Yearnings and Groanings; if he sees me again, he will not say, he knows me not: he is a God that will not forget his Promise. He who hath seen my Soul in Travel. who hath feen those Pangs of desire that no other hath feen; he will be ready to fay in the Riches of his Grace, Here is poor such a one come to my Gate: Come to my Knee, Come to my Mercy-Seat. Oh, for affectionate thoughts of God, and getting into him; they are things that will not dry up, they will not wither, that will not be parched up. Oh, bleffed be that heart that is thorow in defires. Oh, where is that glorious Majesty? Oh, what is it to come to the first Spring of Spiritual Life? To come to God, to the God that hath carried me into my threescore and tenth Year, with a high hand? And now he fore-feeing, the remainder of my days would be Sorrow and Labour to the Body, he calls me off: And what is threescore and ten Years, compared with Eternity? A poor Pittance of time, wherein God hath had very little Service from me. Thus I parle a little about it, to get some deep thoughts of that unspeakable Majestick Grace. Little can I say of my Religion more than this; I love the Lord in all he did, I love him in all his Image. I may say, I may lay me down and rest, for the Lord sustaineth me; I have no other, I desire no

other.

Lord, glorifie thy Name; I have had caring thoughts about my felf and others, but now thou feemest to determine the matter. Thou didst see I could not stand in the Shock, but in thy strength I could have flood: But thou wilt not cause all thy Waves, and thy Billows to pass over me. Thou hast had thy Champions, and wilt have thy Champions. Lord, the Clouds arise apace, the Wicked are full of Wrath; they would root out thy Interest, they would make Jacob low, they are set upon Mischief and Spight. Arise, arise, O God; let the Lamb deliver, let the Lamb overcome, let thy unreasonable Enemies be turned over to Judgment. Beautifie the place of thy Holiness, confirm the Weak, fix the Staggering. Let thy People be able to meet Sufferings, to put on Faith and Patience; and fay, Aha, Aha; We are for God, and his Ways. Let thy People meet Death, meet Losses, meet whatever the Enemy can do; and fay, We scorn your Cruelty. Oh that thy People may stick by thee, when there is nothing but Violence, and Contradiction of thy Will. O Lord, work wonders for thy People; break the Arm, cut afunder the Bow of the Ungodly. Oh, let Shame be upon those that would take away thy Worship, Glorifie thy self; appear, and

and stand an invincible Champion in Israel. Let the earth know that thou dost possess the Gates of thine Enemies. Let my Soul come into the Bundle of Life; let my Soul come to all that, that is promised by Jesus Christ.

I am to receive the Salvation of my Soul with ex-

ceeding Joy.

Am I near to the great Revelation of Christ, to know more than ever Solomon did with that Persection of Nature he had, and Attainment of Grace? Am I near to attain more than ever Paul could reach to, by the Power of Grace; and to know more of the Covenant of Grace than Abraham himself did, and all the Saints, while they were here in the World? Oh, I am consounded, I am consounded and astonished; I wonder, I wonder at Free Grace; and am amazed for want of more Faith. The Filthy, the Filthy duggle, of a respect to my own Works, which would follow me, and spoil me, and spoil all the Mystery of Free Grace, &c. Oh that now at last, the Glory of Free Grace might lift me into the eternal place of it.

To a near Relation he spake thus; Brother, you are come to take your leave of me: The Doctor, as a sweet Messenger, told me to day, that I am near my Change. I am now going from Shadows, to Substance; from things impersed, to things compleat; and the thoughts of it even consound me. I have been trading in the things of God for almost threescore years, as to the experience of it; and now, after this long WOOF upon the LOOM, it is to be taken off, and all of it VIEWED; and I know a World of Evil there is: but I have always had a Sufficiency of the Grace of the Gospel declared to me, that as defects came in, they might be remo-

yed;

wed; and by his Grace I have kept on with some defire, with some delight, with some Faith and Chear; and now the RECKONING is to be made. O my God, there is a great Transaction upon me: I throw my self upon Christ in the Gospel: I fink if Christ sinks: I have had nothing else to rest the Sole of my Foot upon; now let thy Mercy be for me. Thou hast given me good hope through Grace; now Lord, answer every good word, upon which thou hast caused my Soul to hope. Thou hast brought me hitherto, so far, to the very end of the Wilderness; now, O God, bring me to thy Ganaan: I have waited for it. Many other Sicknesses have not removed me; now thou feemest to say, This shall. Now let me leave all my Filth behind me; take it off. There is a TRANSLATION; let that Translation be effected upon me. O Lord, let not that Temptation come upon me, that I have prayed to no purpose, that I have faltered in the things wherein thou hast steered my Soul in Truth, and in Spirit. Lord, let not a dead thought abide with any ugly favour in me, now, when thy Providences, with the Concurrence of thy Servants (meaning the Doctors) fay that thou callest me; when they fay, The Master calleth thee. Oh, Oh, was there ever such a day? Had I ever fuch a day to be standing in the Portal, to be waving up my hand, to be knocking? Oh, for an Opening. Lord, fay to me, I will open; Come in, and let us sup together: No less, O Lord. Answer the Breathings of my Soul all along, all my days. Thou art faithful, thou hast chosen me; deny me not. O thou that art Truth, thou knowest that I have chosen thee. Thou knowest, my Life in this World hath been Death and Poyson to me without thee; and now I come, only expecting what thou

hast promised, and not what I have procured; for there hath been my BATTEL all my days; not to look for any thing of my own procuring, but to throw my self on thy procuring Grace: there hath been the WAR. I said, if there be not the Son of God to save me, all my Works are vain; there is no bottom in what I have done: It is alone what thou doft, in thy Council and Purpose of Grace. There I have defired to lie, and to comfort my felf in, and have had comfort therein. And upon that score thou hast made me ashamed of the unsuitable Actings of mine; thou hast made me ashamed of them. Now I would flee over these my great Sins, upon the Wings of Faith: and now, Lord, let me have Light and Truth. Thou knowest I appeal to thee thy felf, O God; thou knowest, things contradictory to thy Doctrine, and the Grace contained in it, have been my burthen. Thou knowest I have not had Quiet, but in Reliance on thine own Free Grace: and this thou hast done. Thou layedst not in this Principle for no use, but to assure the Soul, thou wilt not mif-lead it. O Lord, fave the present contending part of thy Church in the World. This hath been the BATTEL all along: Man loft himself quite. Thou hast brought in a Salvation, and didst give it, and thy People have received it; and thy People never had Comfort, but as this Grace did shine forth. Thy Children have been killed and flain for this very thing. And now, O Lord, maintain, Oh maintain the great Quarrel. What, doth all thy Peoples Salvation depend on this; and shall the Enemy despoil them of it? No, no. I am going to thee, and let me go upon the Wing of thy abundant Grace; and so let all that have found this Grace, and have given Credit to it. I have a World of Evil

Evil to fay of my felf, for I have nothing elfe; but that, that I lean upon is the Truth, the Vertue, the Grace and Faithfulness of my God. Lord help me in this great thing, and all thy People in this particular; that they may be comforted in it, and rejoyce in the hopes of it. There is none of us yet that hath paffed through Death (divers Christian Friends being then present) many of us have been brought near to it, but have not actually paffed it. And now feeing fome of us are dropping into it; Lord, let not these great things be strange to us, nor be little to us, as to the fettling of our ALL: Oh, had we made berter Markets of it, better Improvements, we might have been at a mighty Brightness in Holiness. Bleffed be thy Name, we have been kept doing, but we have had many Put-bies, we have not walked like Persons of so high a Calling; but thou pardonest in such a way, that the whole Heaven will ring of thy pardoning Goodness. Help us to jog on, help us to jog on, that every one of us may come up, and fulfil our Task; that when we leave the World, we may look upon it as a Memento of that unspeakable thing of a GOD, that makes his own Choice between one Soul and another.

He further prayed thus; Help me till I come, help me a while, O Lord: I know I am in the Flesh, and have the things relating to the Flesh; But, O Lord, till thou removest me hence, be teaching me still, care for me still; let all things preceding so great a Change be wrought in me; and let thy Care, Blessing, Love, and Grace be upon my dear Associates, Kindred, and Friends I leave behind: Lord, keep them, purge them, make them shine more and more; make the Generation now and hereafter more

holy.

Let the Vengeance of the Wicked return upon their own heads; let none of thine faint in the day of Battel; give in Strength, Faith superabundant to the Troubles thy People meet with. Give Courage, Joy and Valour, which the Enemy cannot vanquish; and rid the World of these Impurities. O Lord, make haste and destroy Autichrist. O Lord, meet with the Proud; Oh, cut their Hoofs, make them ashamed with perpetual Consusion, and undo their Projects; make them stink all the Earth over.

I leave these things with thee. I have perused thy Word through thy Mercy: if in any thing I step aside, pardon it; for thou hast infinite Measures of Pardon with thee. O God, be with me for ever, and receive my Spirit, whenever thou takest me out

of the World.

Then he directed his Speech to an aged Person present thus: You have lived in Profession long, as I have done; fet your felf before God with fincerity, as if you had never yet put any Foot in his Paths; beg of him Truth in the inward parts; beg his Spirit; and with full subjection to him, account a Communion, in it felf only confidered, a pitiful thing; and that, that is to be feared, hath been the occasion of the Ruin of many a Soul. See to it, that you be a real Member of Christ. I do not know but that I have as much reason to question mine own Soul, and it may be more, than to question yours. hearken a little, for now I come to the upfhot; there is no dallying, my God hath a piercing eye; the Truths I have heard, they are from God. fame Care, Fear, Cautiousness I would have concerning others, as of my felf.

Then he spake to all in general. Oh that after so much

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much of the Spirit of God appearing, we might not be poor, simple, unlearned things; for here we have had a little, and feen a little of the Temptations of the Devil, and a great deal too much. What is the end of our Church-Communion, but that we may be brought into the Fellowship of Jesus Christ, indeed, in-deed, in-deed? And then he hath taken care for the Outward, and the Inward Man; to make the Soul steady, ingenious and diligent; and to study always to honour him, to give him Honour, and to defend his Honour. And thus I hope the Lord will go along with us also: Oh, Oh, Oh, let there be none of the ugly stench of a barren Religion. Oh, Oh, Oh that the Holy Spirit may be doing in every one of our hearts, that such a little pittance of time may not be loft. We are even at the Judgment-Seat, every one of us; here is a Judgment-Seat. Each of us have often Sicknesses, and I perceive my concluding Sickness is come, and to the Judgment-Seat of Christ I must go: Oh, for my ADVO-CATE; he will not hide himself. We talk of the World to come, and mad not the nature of it; the Lord open our eyes: I would be at it, I would be at it.

My dear Friends, it is a pleasant fight to see one another; but suppose, before a general known Appearance of Christ, we might have a Months time, and that to be together; one would think with what exceeding seriousness we should improve that time. And truly now is much alike in the length of time here; It is but a short thing when we have considered it. God hath said such a thing, and it is true thousands of years after. The Lord save us from the Pollution of the Times: Oh that we may not discover our Nakedness in such a day as this. The Lord hath called his People Soldiers. The Battel is,

when there is no way to escape; then is the very time to enter the Shock with our spiritual Adversaries, and then is the day to honour God above all things, if we should be tempted to any thing susful, to any thing wherein God is difpleafed, and the Souls Communion with him wounded. O venturous Attempts purely for God, are huge Increasers of Grace; and to be cheary in it, and not as Persons undone: but there must be Faith, Patience, Hope, Belief of the Scriptures, intimate Communion with God, that carries it thus out. If I believe that God is infinite; and is he infinite? Then he can do any thing for me, and will do it. If I believe he is good, he will do good to me; for he hath faid, he will do it with his whole heart, and with his whole Soul. The Lord make you more fruitful Plants in his House, bearing Fruit. Oh, Oh, that you and I, while in this World, may not think too flightly of our high Calling. Oh, Strength doth fail me to speak of it; but surely it will be the great shame, if any sensible shame can be hereafter; or at least, there will be something of an Equivolence to it; that ever we should be called with a holy Calling to Eternal Life, and yet that there should be no greater difference between us and the Uncalled of the World. The difference is as much as if a Man should be sent to ransom one out of Slavery, and another left in perpetual Bondage; but this Slavery of Hell, to be redeemed from it, is unconceivable and unutterable; and yet to walk so like others in any thing. should the noblest Creatures on Earth walk up and down in the World like a Toad, and the highest Rank of Men, that have Parts and Abilities, walk up and down like pitiful Creatures, that scarce know how to walk in a posture as Men. Oh, for a trim, neat.

neat, watchful, prudent Christian. Every Dram of Purity, Neatness, Fruitfulness springs from Gods and therefore, when the Soul answers its High Cal ling, it takes no less than God; it takes, it receives him. It is not to gaze upon him in a way of Profession only, but to get in him who is the Fountain of Holines; and this is the Communion of Saints. Communion with God, there is the bottom of all Communion; and having that, then we grow up in God, into him in all things, who is the Head. There is an ugly thing ever coming in, as if we may have all the Privileges of the Gospel, and yet walk at a Loofe, as an unbended Bow: and from this thing. doubtless, many with abundance of hopes have tipt over, and never faw the Land of Fordan; and fo have died and perished. We may guess with our felves there is fomething in it, when the Spirit of God faith to us, watch, watch, and that we should exhort one another, and bids us often to beware, which is given us as a Causionary Word: and indeed, whilst I am in the World, let it stick with me; and whilst you are in the World, let it stick with you. We have gone on in a formal way, and there hath been a strange kind of Benummedness upon the Souls of Christians. What is a Church for, but for the carrying on of Ordinances more inwardly and spiritually, as a Church of Christ. We have had mighty Sermons of these things, and have them still, blessed be God; but I would have my Soul, while I am in the World, and every other Soul also, greatly to be a questioning whether or no my naked YEA AND NAY doth come up to the Holiness of Christ or no, for we should be like him; he doth not say a little like him, but like him; and the Soul should aim at that; which to be without, is a fign that the heart

heart is rotten, or invaded with Rottennels to a great Declension. As he that is an Apprentice to a rich Man, he aims to come up to his Master's Estate, there is such a thing in the nature of the desire of such a one: and if it were so in our Spiritual Trade, Christians Converse would be more with respect to their glorious Country; and that would keep Religion so warm between them, that if there were any thing unbecoming in any, they would not spare to speak of it to them, that so the heart of a dear Friend may be delivered from the Guilt of Sin, and be nou-

rished in the way of Life.

April 23. He spake as followeth. No Refreshment here makes me to think of what spoken in the Revelation; He shall lead them to the living Springs, Rev. 7. 17. He will open Rivers in the Tops of the Mountains, Isa. 30 25. and 41.18. near at hand; but not yet actually possessed, near at hand; but a little temporary Life stands in the way. Oh, to the Hungry every bitter thing is fweet. I am this day fuffering the punishment of the pleasure that Adam and Eve took in eating the forbidden Fruit. this day fuffering under that, and might have fuffered it eternally, in all the horrour and fury of it, but that a Saviour hath appeared with an everlasting Gospel in the midst of Heaven, on whom he bids me relie, and on him I relie. Whereupon a Minister standing by, faid to him, The second Adam is a better Head than the first Adam was. To which he replied; Oh, Bleffed be Divine Grace, there is a great difference indeed; for always Christ and his Grace is rendred with a much more; and it is from Heaven. All that are taken into that dear Christ, they are as clearly stated in Life, as by the first Adam in Death; these are the words of a God that cannot

lie. Here is ground of Faith, ground of Confidence; where the Soul hath fled for Refuge, and made it his business to flee thither, and no where else. There is a Passage, and it is an incumbring Passage, and all must pass it; and that Passage I am in; there is no expectation of Life to revert back; and a longing desire I have to pass through it; and here I am waiting for that delivering word, and to see the Glory of God. I cannot deliver my self from mine own Spittle. Thus I wear off, and shall be seen here no more.

To another Visitant, he said, You see me at a parting view; the Lord be good to you and your Husband. And she answered; Oh that my parting (meaning, out of this Life) might be with the like Gomsfort, and with the like presence of God. And he again spake, saying; The Lord make your Religion thorow-pace, and your Labours in that Family successful; and enable you to overcome, when Powers without, and Temptations within assault you.

To another at his taking leave, faying, The Lord be with you; he faid, I hope the Lord is with me; and I have Ground of Faith and Hope, that I have

favour in his Eyes.

April 24. He expressed himself as followeth; I am upon the Term of two great things, viz. At the Term of all my great Subjugation to Sin, and at the Term of all the Receipt of the Liberty Christ hath purchased; at the Term of Sins Thraldom, and at the Term of springing up through the Grace of God to eternal Life. These are great things, and I cannot manage my thoughts about it thorowly, through the greatness of it. I am going from the Yellings of Sin in this World, and the wosul effects of it; and I am going to a Congregation, the only Church of the First-born,

born, written in Heaven; to visit the Streets of the eternal Grace and Love of God, and meet the Company that walk there. And methinks I am in a Wood, and God hath held me in the Portal a pretty while, and here I cannot be perfected; for I never had any fittedness, but through him that is compleat, and is in Heaven. And here I abide an Expectant, as the poor Man that expected to be put into the Pool; and that Angel hath not yet put forth his hand. My Body parcheth, my Mind parcheth; a little Faith and Hope is left me. My Tongue begins again to cleave; I leave this World as a place where there is no fatiffying: It may content others a while, but it feems rather to hunt me away. Body faint, Spirit faint, in a strange Land, my Mind is all in a scatter: It will not be fo; it is fo now. O Lord, help me graciously to wait. Death was always spoken of as a dark Valley, a place of Darkness and Trial; not a place of Joy; and shall I find it so? Notwithstanding, I have hope in the Faith and Love of God by Christ; there is a secret Relief, That he will turn Death into Life for his own sake, and suffer never a clinging Soul to be lopt off and perish.

I delire no Food, my very Nature loaths it; my Body is off from all means of help in this World, and here I stay, through the good hand of God, like a poor Stranger. I am going to another World, and the Fruits of that World will not satisfie the Wants I have here; it will not quench my Thirst, it will not allay my Drought: So that if I have not some Relief to my Soul which is not of this World, if I have it not from another World, I am undone. I cannot speak, my thoughts have a large Theam; I am up and down, in and out, and I see a great thing before me, and sometimes it causeth a World.

to drop. I fee ETERNAL LIFE before me: That great thing that concerns me. Sure it is a great thing to be at the very Brink: to fee all Promises fulfilled, made good; and all the Demonstrations of the Gospel made patent: To see the Foundation of Eternal Life for ever laid, and to come and cast ones eye upon it in the abundance of Faith. And these are the things that lie just before me; only there hath been an entrance about them; I have believed, &c. and now I go to see the Promise, and the Faith of the Promise accomplished.

To a Friend faying, you have a strong hand to carry you. Sure, there is our Security in his holding of us, more than in our holding of him. He answered; There it only lies. The Lord continue to be with you. The Lord make good his Covenant to you, I, and all the rest; even that which is written in that good Book of his, in which we desire to have our hope. Let nothing hinder our

Faith, nor disorder our Practise.

He proceeded further to speak that day in the Afternoon, thus; God makes all these things here, with respect to me at this time, as it were to change their kind. A Draught of Spring-Water, fresh Beer, or such a like thing; how sweet have I sometimes found it! But now, nothing. The rare vertues of Apples, and other Fruits; they are to me now as Dirt, they do not answer my End. My natural Thirst and Desire cannot be gratisted with any thing here. Though my Body lies parching away with Thirst, my Soul loatheth dainty Meats; and the best of Liquors that have been pleasing, they are now a burthen to me: I can taste nothing that will give reviving. God is drawing forth my Nature in the way of a Dissolution; that I must have no more Chear

now, but what comes in by New Covenant Mercy; and that will be to Soul, to Body for ever : and thanks be to his Name, he will not have me feed with dirty Company. He hath shewed me the way of Life: he hath caused me to chuse him, I bless his Name. Oh that wonderful thing, that thou shouldst cause me to chuse thee. Oh that thou mightest be chosen by all those that ever I had Acquaintance with in all my Life. Oh that none of them may go without it. Oh, for a turned heart. Oh, for the eyes of Light and Life. Oh, for Salvation out of Damnation to a changed People. Bleffed be God that ANY, that so MANY near to me were turned in at the right Gate of Election, upon the Downfall that came by Sin, as I hope, as I hope. O Lord, find out thine; thou wilt find them out. Work Miracles, work Miracles by converting Power, in turning Souls, that the Earth may fee thy Glory. Oh, thou hast been my God; many ways hast thou declared it. Thou hast been the God of the Family from whence thou chusest me. The Family is almost at an end. Thou hast not left our poor Family; two of us are yet remaining on the Earth. my God, let it be for an eternal Renown to thy Name, that thou hast hitherto reached out thy Grace to we two poor Remainers of that numerous Family. Oh, thou hast left us thy self to be our God, to be our Portion. O Lord, thou hast given thy self to us, and and thou hast given thy Spirit into us; and we, to the Glory of thy Grace, can fay, Thou art OUR GOD, hast been our God, and wilt be our God; and wilt number us amongst those whom thou hast delighted to take pleasure in unto Eternity. O Lord, be thou the God of our Seed, or of our Seeds Seed: O Lord, that thou wouldst take Cc 4 them

them in with all those thou hast brought into Relation with thy self. We have Relations in the World; fome that lie under the power of Satan, and thou makest us to know it, that it might be a constant Grief unto our hearts. O Lord, that none relating to us, or to any or either of us might be found in those Bonds. O Lord, that thou wouldst imprint thine Image; that thou wouldst come with a powerful hand, and clear them out of Satan's Kingdom, into the Kingdom of Christ. Lord, we are mingled in the World; we have many Relations now up and down: and what shall we say for the Children of our People? O Lord, wilt thou look down? O let not our Seed, our Kindred, our Relations be a means to fill the Kingdom of Satan further and further. We look upon some of our Relations sometimes, and there we cannot fee the Likeness of Christ, the powerful working of their turning unto God; we cannot fee any thing to give us any affurance, or to give us good hope through Grace, that there is a happy Eternity abiding them. Oh that thou wouldst lessen the Devil's Kingdom, and enlarge Christ's Kingdom. Why should not the Word in the power of it be received? O Lord, fall in privately in Retirement, upon the hearts of fuch poor Creatures whom we love, but cannot fave; but thou canft: And thou art our God, and we love thee, and we beg it of thee, that thou mayst have a mighty increased Host, to sing thy praise for ever; and that our Relations may be part thereof confiderably. have prayed little for one another in the Spirit; for we have done but little work for thee: Oh that an Afternoon Prayer may come up before thee, and be heard. Oh! oh! oh while we can, let our hearts bleed over finners that live in their fins! Christ had nothing to Later and health dead

do but to fave Souls in all his Travelling in the World. Oh that Salvation may be unto us the great desirable thing; the salvation of our own Souls, and

the Salvation of others.

It is a great thing to be going just into eternal Fetters, and to be going just into eternal Freedom. It is a great thing to be going just into the eternal Pound, and to be going just into eternal Liberation; and every one of us is going, and shall go, and cannot avoid it, into one of these. We must in among the damned for ever; or in among the faved for ever; there is no medium, no manner of medium, between one and the other. Oh for Wisdom, Oh for Wisdom, we talk freely one to another; we are Friends; we have delight one in another; we visit one another; in our well-being, in our ill-being; we fympathize one with another: but all of us, one as well as another, must pass through this great Trial, and these great things; there will be no stop, no hindrance. We have and do approve of one another with some respect; but Oh nothing but Truth in the inward parts, nothing but coming up to the very mind of the Spirit of God -----

Let the Grace of Christ now be pursued hugely, infinitely; lets know one another, but in the Lord; love one another, regard one another, respect one another only in the Lord, and through him, and for him, and to him. O Lord, the faculties of Humane Nature will not be disabled when the perfect state comes, which are now disabled by sin, and disabled by In-

firmities.

Thus now you fee, my Soul having objects before mine Eye of a great nature, and finding my felf greatly incompetent for them; I grope about them, for I know it is my dear and only concern. I would

riends partake of that goodness which I have had perswasion, and have perswasion, doth lye in a sincere closure with those Spiritual things. I do insist on it, and say my sull Faith is in this, That whosoever doth reject this Salvation shall have no place in it; and whosoever doth not with a whole heart set out for it, shall not know it; and whosoever shall indeed give a turn over to the Lord for it, and commit it self unto God to be tryed, to be taught, and to be lead, such a Soul shall not at all lose the good of it, nor any part of the good of it; and having this considence, I desire to set me to cling to him who hath called me some years ago; and in some measure by his Grace, I have heard the Gall and accepted it.

He then directed his Speech to some of his near Relations then present; more particularly by way of

Gounfel, &c. in fuch words as these:

Dear Sister, Remember me to your Son, and pray tell him from me, that I long for his Salvation, and (let it not be unpleasing news to him) that the SCRIPTURE must be his Rule and Delight, otherwise he will perish eternally. Every thought I have of him doth come with a great weight upon me; and my very Bowels do even bleed towards him; and it would be glorious News to me, to hear that the Almighty had got a compleat victory over his Heart. O Lord come in upon his Soul, that there may be no dismal perishing. Ah, ah, we have had our days of Friendliness together: Lord grant that none of us may be separated each from other with a doleful separation. Oh! Oh! that Divine Grace may come with power, and do that which our hearts could not be aware of. He is the object of our pity; oh that he may be the object of God's pity;

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he is able to bound him; he can give a broken Leg. fome stroak upon the outward Man, some sickness. some providence that may have a Mighty Teaching voice. I have often thought, God may cause his Conversion work to ring to the Glory of God. Oh that you and others may pray greatly. And that, that poor young Woman may not be as a nullity neither, but as one filled with the fruits of the Spirit, that Grace may revive in that Family: Oh Grace! Grace! nothing maules down vanity and vileness, but the Majesty of Grace. Dear Sifter, now do you fet on work; we are yet upon pardoning ground. Pray much, Give away your felf to God in length and breadth. The Lord make you the brokenedst hearted one, and the wifest woman about this Town. Rummidge over your Religion again, and fee whether it come up kindly to the MARK. I may fay my Soul doth dearly love you; and whenever I fee you, my heart doth in fome degree spring a little. For my poor sake, look out for a TRUE LODGING. Well, I leave it with you, I shall see you shortly again at the Judgment-feat of God. I leave this with him : my purposes, my designs, my aymes with him, who is holy and fin pardoning.

His Counsel to his Wife was in these words; God hath given you his precious Grace, walk humbly; labour in all things to come to the very life of it in Religion. And I have much perswasion, that God will bring this Child (meaning his only Daughter) in within the Covenant. Your great danger is your unbelief, there lyes your great danger; you have, in my observation, true Faith, strong Faith, and yet not ready to put forth in all Cases; tis of a right Grain, and it hath the concomitant to it, singleness of heart.

Be Practical, be Practical, that you be putting of it out every minute; for I do think there is a very dear indulgence between Christ and your Soul, you have been born down with many cares, with many scatterings of heart, and Christ hath pittied you under it, and owned you under it. He hath kept up a rare thirst (through his goodness) after him, and a delight in the ways of his communications. But I would not, it is not for me, to speak these things; you should be vain in your own conceit: But go on, I fee the Foundation laid; he will never leave you; be at rest. And now study the great mystery of the Gospel, of which you have a large notion; but I would have you turn every notion into a practical work, a practical acting, into a practical use. I would have you turn it all: and labour to do it every day, that what you believe may be so to you, as substance and not Air; and the Lord will visit you and help you: Your Nature is timorous and fearful, but God coming in to fill your Soul with Faith, and fill Faith with powerful workings; you will have a great Friend at every turn to be for you, to be with you; for you will be able to trust God, when you fee not why nor wherefore to trust to his promise, &c.

His Speech and Charge to his only Child, was as

followeth:

MART, I and you must part, I and you must part. I leave you behind me in the World, and my Prayer to God is, to keep my child, to teach my child; to keep you, and to make your heart to be full of love to spiritual things, that you may not be befooled of your Soul; that you may not be befooled of Heaven; that you may not perish like a Fool. And I charge you, I charge you, I charge you, I he

the name of God who is your Judge, that you hearken attentively to all the Counsel of your Dear Mother, and do not play it away, bable and trifle it away; see you do it for your everlasting good and concernment; and be obedient to her, and do not only be fondling, but hearken seriously to her Counsel, and take it in. MARY come to me, that I may give you one Kiss. I am about to kiss you; and this Kiss must be a witness of my true desire of your good. I Kiss you in love; and my very Kiss will be a witness against my Child, if you do not tread in the steps of your PARENTS, such as you have observed to be good: O my dear Child, be not careless therein. I leave you now to the conduct of him who is my conducter.

To a Christian Friend who said we must be willing to part with you, you have a Pissa-sight of Ganaan; he replied, I think I am at the very end, and yet I do not go out; all the day long I am thirsting. O blessed be my God, I am perswaded he will per-

form all that concerneth me.

To another Christian Friend at his taking leave of him he said thus, I expect again to see you, and an innumerable company more of Saints, &c.

He further spake with respect to his languishing Body; If I could have something or other to resresh my Body, if the Lord saw it fit; but the whole

Earth, I think, is infufficient for it.

April 25. This day being Wednesday, which proved the day of his Death, in the Morning he spake to a dear Friend a Minister, saying, The blessing of the everlasting Gospel be upon you, the Lord be with you. And about Eleven of the Clock he began to Change, having several Agonies; and between them, he desired to be prayed for, saying, List up a Prayer

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Prayer for me, and speak that I may hear you; For what soever ye shall ask on Earth shall be granted in Heaven; let then the Earth be full of Prayer. And coming out of another fit, faid, Hitherto hath the Lord helped me, I am in the hand of God, I am in his hand and under his promise; the end of this affliction is in the hand of my God? the Lord enable me to abide his Will. And the 5th Fit or Agony, which was 'twixt four and five of the Clock in the Afternoon, he in that Breathed out his Soul into the Arms and Embraces of his dear Lord and Redeemer; retaining his senses to the last; for even a little before his Decease, his Wife asking him how he did, he answered with great composure, I am almost Dead, and defired to be lifted up a little higher; which were the last words he spake; and a few moments preceding his Departure, he opened wide his Eyes, and immediately closed them again, and so Expired.

FINIS.

ERRATA.

Page 7. line 16. read fee for let, p.10. l.26. dele and, p.29. l.32. r. person for perso, p.35. l.8. del. word of the, p.61. l.8. r. Vail for Vale, p.62. l.9. r. therein for thereon, p.63. l.15. r. very for ve, p.70. l.3. r. converse for dally, p.100. l.5. r. expatiating for expiating, p.104. l.34. del.he, p.124. l.28. add him, p.143. l. 15. r. hast for has, p.160. l.18. add he, p.188. l.1. r. means for mens, p.203. l.19. r. floweth for followeth, p.213. l.14. r. clouds for glouds, p.306. l.11. r. heart for heat, p.313. l.5. r. omnipotent for omnipent, p.328. l.23. r. the for lhe, p. 327. l. 3. add not. And for any other literal Errors or salse Pointings, which are very sew and inconsiderable, the Reader is desired to Correct.